THE MAKING OF MEN

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W. A. HARPER

The MAKING of MEN

by

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President Elon College

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D. D. D.

Uxori mihi carissimae coniunctissimaeque

INTRODUCTION

This brief word introduces to the reading public our friend, Dr. W. A. Harper, the genial and efficient President of Elon College, in North Carolina, who is accustomed to doing many things, and all of them well. In this modest volume he embodies good counsel, drawn from his own experience in school, college, and university, which the young will find profitable, when they have made personal application of the principles so wisely and pleasantly set forth. We bespeak for the work a wide circulation and attentive perusal.

MARTYN SUMMERBELL.

Lakemont, N. Y.

TABLE OF CONTENTS

Chapter One

The Making of Men - - - - - 9

Chapter Two

The Crises of Life - - - - - 21

Chapter Three

The Safety of Young People - - - 33

Chapter Four

Coveting the Best Gifts - - - - 47

Chapter Five

The Soul's Most Serious Question - - 63

Chapter Six

Striving for the Mastery - - - - 77

Chapter Seven

The More Abundant Life - - - - 89

Chapter Eight

The Ingredients of True Living - - 105

Chapter Nine

Life's Basic Principles - - - - 119

Chapter Ten

The Use of Talent - - - - - - 133

Chapter Eleven

The Contributions of College Life - - 147

Chapter Twelve

Achieving Manhood's Goal - - - 159

The proper study of mankind is man.—Pope.

❖ ❖

After all, the best thing in the community is not a mill, nor a mansion, nor a bank, but a man.—Dean George Hodges.

❖ ❖

The American college and university . . . . . creates an appreciation of scholarship, knowledge, learning, covering all phenomena; it invites a sympathy with life, all life;—nothing is foreign to it which belongs to humanity.—President Charles Franklin Thwing.

❖ ❖

What a piece of work is man! how noble in reason! how infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals!—Shakespeare.

❖ ❖

There is too much science in the so-called educational system and too little God Almighty. . . . . I believe that there is in this country a great spiritual awakening, and the Church is beginning to see that it has turned over entirely too many of its functions to the State.—Vice-President Marshall.

❖ ❖

What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet.

—Psalm 8: 4-6.

FOREWORD

THE addresses composing this treatise on the place of religious instruction in college life have the one virtue of having been prepared for actual college audiences in a small college famous for its high moral tone and positive religious influences. The title given them is suggested by the first address, The Making of Men, in which it is shown that education's real business is to make men—men in character as well as in body, mind, and culture.

They are cast in sermonic form not as being by a minister, but because they were in each instance presented on Sunday and in accordance with the traditions of the place of their delivery demanding at least two such Sunday utterances each scholastic year from the president. The preparation of these addresses, giving opportunity to interpret an institution's attitude toward the really vital educational question of the day, has been a labor of love and joy, and the approval with which they were received has made the matter of their permanent preservation seem advisable as well as the opportunity thus afforded of giving them a larger sphere of influence acceptable.

The reader will note and readily excuse the minor repetition of thought, which could not be avoided under the conditions of the preparation and delivery of the discourses.

THE AUTHOR.

Elon College, N. C., April, 1915.

RELIGION OR IRRELIGION

There is no midway ground. Education must be had where religion is emphasized or irreligion. It has come to such a pass in the public school system of many of our States, that the Christian Bible cannot in them be read or commented upon. This, however, is not so bad, since our children spend the out-of-school hours in our homes and can be directed rightly respecting the vital concerns of life by religious parents. But not so when they go to college or preparatory or special schools away from home. Then the fatal effects of irreligion in the school are immediately felt, for there are no restraining, corrective home influences to counteract the free-thought and license of the schoolroom and lecture hall. Parents must choose an institution vitalized by a religious atmosphere or one laden with deadly, character-sapping irreligion. Between the horns of this dilemma there is no middle course.

CHAPTER ONE

THE MAKING OF MEN

Gen. 1:26—"Let us make man."

THE crowning act of God's creation was the making of man. The crowning work of education is the same—nay more, the sole work of education is man-making, and every educational institution should pride itself on its supreme privilege to become a *Mater Virorum*, the Mother of men, and endeavor to achieve this end. The primary school, the grammar school, the high school, the college, the university, the technical school—all of them have their justification for being and lodge their claim for support in keeping with this purpose, and merit praise or condemnation as they further or retard its process. It is a most difficult task—this of the making of men. No machine can do it; no ordinary mechanic can engage in it with success. It is the most difficult work in the world. And to its accomplishment not only education but every department of life makes its prime contribution. To this end every industry, every social organization, every religious brotherhood must contribute, or stand condemned before the tribunal of human progress. To this end the world was created and to this end it now

MAN-MAKING EDUCATION'S GREAT AIM.

devotes its multitudinous energies. When this work shall have been wrought with such excellence of workmanship as to meet the high expectations of our Heavenly Father for man, the world will cease and the Church be caught up in the air with her Bridegroom, Christ, the Head of the Church.

But the making of men, like the making of any other product, is conditioned by the ideal set before the workmen. And with every generation, sometimes even in shorter time, the ideal changes. It is easy to look back over the past and discern how the ideal man fashioned the educational system of each period, and particularly is it easy to detect the power of this ideal for the great races whose individuality has stamped itself on the world's course of events. The Hebrews, for example, considered the ideal man to be a pious, virtuous seeker after the holiness commanded by Jehovah, and shaped their educational system accordingly. All their schools were Bible schools—what we to-day call Sunday-schools. The Spartans considered that the ideal man should be a splendid specimen of physical manhood—superior to any misfortune and equal to any hardihood. Their educational system was devoted to that end and Spartan bravery, the result of it, has remained a proverb to this day. The Romans regarded the ideal man as the equivalent of the ideal citizen. To them religion was patriotism and their every institution was directed to the production of patriots. They became the lawmakers of the world because they knew best how to obey the laws they made, and because their

THE IDEAL MAN CONDITIONS EDUCATION.

schools taught them the laws of their Twelve Tables as the fundamental code of life and conduct. The Greeks, and particularly the Athenians, looked at the æsthetic element as the prime factor in the ideal man. Their educational system gave great space, therefore, to cultural studies, to music, both instrumental and vocal, to painting, to sculpture, to gymnastics, as the means of developing beautiful bodies, and even mathematics was studied and applied to that same end. And their works of art and particularly the statues of their divinities fashioned after their notion of the ideal human creature, some say reproductions of living Greeks, have ever since been the world's admiration for beauty and grace. The early Christians were so possessed with the beautiful thought of the second coming of Christ that they gave their attention to celestial citizenship to the neglect of the terrestrial type. Their education was shaped by their ideal, mystical as it was, and the saints it produced, though in monasteries and nunneries, were marvels of devotion and self-sacrifice for a noble cause. With the Renaissance came the ambition for scholarship, learning, intellectual culture. The ideal man was your man of giant intellect, of prodigious learning—and while occasionally it brought the book-worm, he was atoned for in the splendid array of great scholars that this ideal produced, men of energy as well as of learning, by whom the world greatly profited.

To define the ideal man of our own time is a far more difficult task. I am not willing to believe that this age regards the ideal man as the great financier, the man who has been able, by energy or trickery, to amass a fortune, provided that is all there is to his life.

For there would be but few who could be influenced by this ideal. Ours is the land of mammon, the land of dollars, but how pitifully few are the possessors of the fabulous wealth of our country! A score of men control twenty per cent. of our nation's entire wealth, and less than five per cent. of our population control more than ninety-five per cent. of all our possessions. Surely an ideal which excludes all but a mere handful of our millions of intelligent people cannot be adequate, is not democratic. Nor am I willing to believe that the educational reformers who now prate so loudly for the commercialization of our educational system as being the great desire of our people have read the signs of the times aright. Neither do I believe that these would-be reformers would inaugurate their policies, if they were given a chance, nor would the people tolerate them if they should be inaugurated. These reformers call for practical education, vocational training, specialization --and with none of these do I quarrel. But when they plead for the elimination of all cultural studies—all studies to give us kinship with the past and enable us to project ourselves into the future, in their endeavor to be strictly practical, even the surface thinker can depict under their philosophy only the crassest materialism—a materialism which would limit life to wealth production and divest it of its essential human qualities. Vocational training, too, is all right, in its place. But its place, like specialization, is after the liberal education is completed and the chosen field of duty plain. Critics of democracy have always con-

UNSOUND EDUCATIONAL AIMS TO-DAY.

tended that it tends to pull the noblest men down to the level of the lowest, in its vain endeavor to treat all alike. The modern reformers in education certainly merit that opprobrium. Because statistics show that very few comparatively pass from the grammar school to the high school, and because those who fail so to do go into the trades and stores and workshops, these prophets of the new educational propaganda readily conclude that the high school is fashioned on a wrong basis and that, were it made more practical, these great numbers would remain in it. They were never more mistaken. Those who leave are the children of parents without vision, who wish or sometimes unfortunately need the wages their children will bring, or they are children who despise school and prefer to work instead, or worse still to loaf or live a fast social life. A little investigation will reveal that the years closing the grammar grades and the minimum age permissible for child-labor are the same, and this in itself should give the new-light educational torch-bearers a clue to their problem and point the way to its solution. They are, however, with singular blindness, ignoring this great fact and in their endeavor to reach those whom they cannot reach, are throwing away their opportunity to help those who really wish help. In certain sections of our country there are vocational high schools alongside the educational high school, and the latter, after the glare of the first year or two is vanished, always enrolls more pupils. The same is true of the schools of Germany and of other countries where the two types of high school operate in open competition. Do the reformers know this? And is it for that reason that they wish to do away with the

educational high school and put in its place the vocational one? If so, their triumph will be short-lived.

Further evidence that the present-day educational reformers are more concerned about pulling the highest type of man down rather than about lifting the lowest up to his type is found in their assumption that the schools should fit their pupils to fill their place in life, and then in providing instruction in manual arts and bookkeeping as satisfying that aim, with never a mention of the higher forms of social service as represented by the professions. Is it not the State's duty to see to it that the means of education are provided as much for its professional men as for its artisans, and on the same terms? I do not conceive it to be the duty of the State to provide me my special training to be a carpenter or a brickmason or a bookkeeper and to deny you yours to be a lawyer or a school-teacher or a doctor or a minister. I do not conceive it to be the duty of the State to provide either of us at its expense with our special training. Our public schools are not *apprentice shops,* as the reformers would have you believe, but *schools* and their business is not to produce an artisan, nor a professional man, but to give their pupils that fundamental general education that will enable them with greater ease and rapidity and finer grasp to become either artisans or professional men, as each individual's bent may lead him to elect. And when the public schools undertake to depart from this sensible aim, they are meriting the opprobrium so

DEMOCRACY ON TRIAL IN PRESENT-DAY EDUCATION.

often hurled at democracy—that it cannot produce the noblest type of citizen, but only the average type.

But to return to the conception of the ideal man in relation to education as he is viewed in our day, we observe that there are two conflicting notions current respecting him—one that he should get all the educational system can give him with or without religion, as he may choose; the other that education without religion is worse than no education. The issue is plain between these two and every man who goes to school in our day must meet this issue and dispose of it. Our courts have frequently held that religious instruction cannot be given out of the Bible in our public school system, whether of the secondary or higher order, and experience has shown that it is not given apart from the Bible in them. Not only can religious instruction not be given in these schools, but the Bible cannot even be read in many of them. A proposed constitutional amendment in North Carolina provided for teaching the Bible in the public schools, but in the opinion of the ablest lawyers it was worthless. They held that the first test case before the United States Supreme Court would have resulted in having it declared null and void, and so it was never submitted to the popular vote. Those who believe in the ideal man of the former type rejoiced in this disposition of the matter. They wish a man to be educated, with religion left out, or rather in a non-religious atmosphere. Reason, however, teaches that

ANOTHER FALSE PRESENT-DAY EDUCATIONAL IDEAL.

there is no such thing as a non-religious atmosphere or a non-religious education. Religion is not a separate department in the curriculum: it is a spirit that pervades every study. It is impossible to teach without biasing those taught either for or against religion, and particularly is this true in those studies which involve ethical standards and ideals of life and conduct. A concrete illustration is furnished by the graduating class of one of America's greatest universities—a so-called independent or free institution. Out of five hundred men only one made any pretense to religious faith, while many Christian colleges have never graduated any who were not members of some evangelical church. So we see that the ideal of non-religious education is unrealizable, unattainable. It leaves the individual to choose for himself from considerations outside the curriculum, and, if he be religiously inclined, most often in opposition to the teaching the curriculum offers him. And while religion *cannot be* directly taught in the state schools* and *is not* taught in the non-denominational or independent schools of this country, irreligion can be and frequently is taught in them, for while only one graduate of the great univer-

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* Realizing this condition the Federal Council of Churches in America recently recommended that public school pupils be released one-half day each week from their school duties to be given religious instruction by their church or the church designated by their parents. Also the State universities are providing denominational halls where the various communions may employ their own student pastor who shall instruct the students and look after their spiritual interests. The attempt of the National Educational Association to have a plan suggested for "Introducing Religious Teaching Into the Public Schools," defining religion in a way not to run counter to the creeds of Protestant, Roman Catholic, or Jew, seems incapable of realization. It would be a milk-and-water proposition. The Federal Council plan has been in successful operation in Gary, Indiana, for several years. The plan of denominational dormitories in State universities has the verdict of real test to its credit. It is a vital problem and demands earnest attention.

sity's class mentioned above out of five hundred was a professing Christian, the overwhelming majority of the others were agnostics, infidels, and skeptics.

The second ideal would certainly appear to be preferable—that the ideal man needs all that the educational system, pervaded with religious sentiment, can give him in order best to serve his fellow man. This ideal does not stand for sectarian religious instruction, but for the religious, Christian atmosphere under devout Christian teachers, with not a part but every one of them Christians, thus producing an atmosphere that predisposes every breather of it in the direction of the Christian life. And since the religious element is that which leavens the entire lump of man's nature, this type of college will produce the best type of man—the ideal man, the man imbued with the spirit of the gospel, which is the spirit of humanitarianism, of helpful service to fellow man. The present-day ideal man is the man who can best serve society and human brotherhood. It is undoubtedly the educated Christian man who can fulfil that ideal best, because no man is complete whose religious nature is undeveloped, and no incomplete man can serve his fellow man best.

THE TRUE MODERN EDUCATIONAL IDEAL.

The modern educational aim, then, when broadly and rightly interpreted, is a composite of all aims that have preceded it. It contains elements of the desire of the Renaissance leaders for sound scholarship, of the Athenian love of culture and beauty in their relation to life, of the Roman devotion to the welfare of the state, of the Spartan ambition for a vigorous body, of

the Hebrew striving to please God, and of the early Christian's anxious endeavor to prepare for celestial mansions, not made with hands, eternal in the heavens.

THE CONSTITUENT ELEMENTS OF THIS IDEAL.

The student who comes to college as if on an excursion for recreation and pleasure, viewing it as a sort of vacation season, spent amid delightful surroundings, will not become your ideal man. He must give attention to scholarship. But scholarship is not all of college life. If so, the book-worm would be the ideal product, which he isn't. Attention also must be given to the æsthetic side of life and studies such as music, art, expression, literature, philosophy, history, and the like must lend a halo of culture and refinement in order to the best results. Matthew Arnold defined culture as acquaintance with the best that has been said, done, and thought in previous ages, and regarded such acquaintance as essential to correct conceptions of life and duty and adequate enjoyment of the high privilege of living. And he was right, but not entirely so, for life is more than culture, and some of the most cultured men have been the biggest oppressors of their fellows. Besides culture and scholarship, the ideal educated man of to-day needs respect for the rights of others and for the majesty of the law, such a devotion to law and the duties of citizenship as the old Roman education of the best days produced. Our civilization needs this ingredient and needs it sorely, and it is coming, coming particularly among college students who now respect each other's fundamental rights as they did not even a generation ago—and this is one of the most hopeful signs of our

times, since college men make the sentiment of our country in large measure. Then the ideal educated man needs, must have, a vigorous body. This is a strenuous age, an age tense with nervous energy, pulsing with life, and exacting on all who essay to do its work. A man with a weak body, in these stirring times, need not expect to attain any other than a mediocre position of usefulness, no matter how brilliant his mind or devout his purpose. Therefore colleges provide, at great expense, the means of physical development, and insist that they be used, but not to the exclusion of scholarship, culture, and obedience to regulations needful in preparing for the duties of citizenship and helpful in the process of man-making. The ideal physical man is not the prize-fighter, nor the professional athlete, but your man who combines in his make-up mental as well as physical soundness. But excellent as scholarship is, charming as culture is, beautiful as law-abiding patriotism is, necessary as a vigorous physical manhood is, needful as are all these, they are not enough. That which makes man *man* is that he is made in God's image, is that his is a divine nature, that he is destined to see Him as He is. In order to be a completely made man, he shall need to give heed in his preparation to his divine nature, to the cultivation of his divine attributes, that he may grow in greater likeness to his Father and be prepared to stand before His judgment throne unabashed. The scholarship of the Renaissance, the culture of Athens, the citizenship of Rome, the Spartan manhood—worthy ideals though they are—can never satisfy the higher demands of our divine kinship with God. The old Hebrew was right in his anxiety to do the will of Jehovah and the early

Christian was right in his endeavor to prepare for Heaven, for we shall need to do God's will in this life in order to inherit our mansion in the celestial city.

CHAPTER TWO

THE CRISES OF LIFE

Acts 27:41—"And falling into a place where two seas met."

THE meeting of two seas, which circumstance brought St. Paul's ship to wreck, is a perilous condition frequently confronted in human life. Such a condition, where the streams of life's influences cross and recross, we style a crisis. Provided it is successfully coped with, a crisis means the termination of that which has been and the beginning of that which was not before. So many times a crisis means death to that which was without power to go forward to that which might be, that most people regard such a situation as equivalent to disaster. But it should not be so. Unless the seed fall into the ground and die, it cannot bring forth some forty, some sixty, and some an hundredfold. Equally so in life, unless the crisis comes, progress is impossible and the life is already fruitless. The crises of life are the molting seasons, when the worthless shells of our former smaller lives are cast aside, and we enter a newer freedom and a larger power. They are the times when two seas meet, to be sure, and those two seas contain in them the instrumentalities capable

CRISES MAY HELP OR MENACE.

of producing destruction, but these crises are also the proper time for the chrysalis to become the butterfly.

The crises of life, being therefore according to nature and inevitable, should be made the allies of progress lest they become engines of destruction. This much desired result can be achieved by a careful study of their times and causes and the wise application of principles that shall insure safety and ward off disaster. These crises come in youth and it is the high privilege as well as solemn duty of parents and of those standing in the relation of parents to act as pilots in such places where two seas are known to be prone to meet, and so to prevent shipwreck of the young life or even damage to its craft. It is therefore well for parents to study their children and for all who have to do with the life and character-development of young people to do likewise. How can we best serve the next generation is the burning question that confronts us all, because it is in the twist we give the character of the generation that shall succeed us that we shall make our greatest contribution to human progress and uplift.

THEY ARE NATURAL AND INEVITABLE.

The study of childhood has been elevated into a science now—the science of Paidology*—and every adult is under obligation to verse himself in it. The world, since Christ's famous exaltation of childhood, has been looking toward the child and endeavoring to

* Dr. H. O. Chrisman, of Ohio University, or one of his pupils, on April 26, 1893, coined the word Paidology, which is now current throughout the world as the proper designation of the scientific study of childhood. One International Congress of Paidologists has been held and many authors have written on the new science.

serve him. The Puritan with his austerity and rigorousness thought he could best serve him by keeping him quiet and in the background. His philosophy failed.

IN ORDER TO MEET THEM CAREFUL STUDY IS NECESSARY AND ABUNDANT SYMPATHY.

Some parents to-day, far too many for our country's good, seeing the failure of the Puritanic form of family government, have surrendered their God-given right to direct the life of their children and sit in watchful waiting with fear and trembling while the young people of their homes work out their own salvation. In most cases such apostacy on the part of parents leads not to the salvation, but to the loss, of their children. And yet there are great philosophers and profound psychologists and expert paidologists who argue scientifically that that is the proper course to pursue. They declare that normal development is what the child should have, whereas normal development for the average child means a reproduction of savagery and the return of the race to the barbaric type. In fact, that is what they demand and expect. They designate the result "recapitulation," and assure us that it is divinely arranged that every normal child should "recapitulate" in his life all the long, hard struggle of the race from savagery to civilization. I am ready to grant that this result will ensue, if the child is left to himself, except that civilization would not be achieved and certainly no progress would be possible. But God never intended it so. He arranged a long period of childhood and youth for the human being that parents might impress upon children the ideals and attainments of previous generations and so prevent the loss of the culture and progress

already achieved. The period of childhood and youth is the period of storing up the past and of quickening the ideals of later life, but if that period is neglected, it will necessarily entail the failure of human society.

Parents of vision, therefore, parents who comprehend their divinely appointed mission, will be neither Puritanic nor recapitulatory in their methods of dealing with their children. They will not try to curb the loyalty, energy, and enthusiasm of their children, nor yet will they hide around the corner and leave the disposition of these three great ingredients of child-life in the hands of the children themselves. They will study the nature of their children and the laws of their development. The times and the seasons of stress and strain and storm of their life will be known to them, and when each crisis appears they will be ready with the assistance of the expert pilot, who knows all the shoals and the cross-currents of life's sea, to bring the young craft through to a successful and happy harbor. And what grander privilege can parents and other workers with children and young people covet than this—the privilege of saving a life and an immortal soul at once? This privilege is best conceived in the spirit of humility, the spirit of true childhood, and wrought out in terms of that oft-quoted aphorism from Solomon—"Train up a child in the way he should go." Training—that is the idea—not curbing, not stifling, nor yet giving the rein to those too immature and unskilled to control, but wisely directing, carefully training the young, with their beautiful loyalty, their abounding energy, and

AND WORKERS WITH YOUNG PEOPLE WILL HAVE BOTH.

their consecrated enthusiasm, to be trained leaders of the race to righteousness when their manhood's days have come.

To do this necessary work and to do it properly is the most important thing the adult population will ever be called upon to undertake. It is more important that this work be done well than that the Hudson be shot underneath by a tunnel or that the Panama Canal be digged or that the Anti-Trust Program be put through. For when men and women do their duty by the children and the young people in their homes and round about them, these other things will be attended to, and rightly, because of the ideals and characters it shall have been their pleasure and privilege to have developed in the leaders of our national life. Yet many parents give more attention to the breeding of chickens and hogs than they do to their children. Burbank has done a wonderful work with the soulless things of our gardens and orchards, but where is your Burbank in the development and improvement of childhood and its conditions? We have our Ben Lindsey, it is true; but he is not the star of first magnitude for which we long nor is he appreciated as he should be. Every parent, every worker with children and youth, should be a specialist in this most delicate art and men should give more heed to the needs and necessities and proper conditions for growth and fruition of their children than to tomatoes and cabbage. They should at least employ the same judicious care in ridding the lives of their children of hurtful influences as they do in

WHICH IS THE ADULT'S DUTY TO THE NEXT GENERATION.

removing the weeds and grasses from among the vegetables of their gardens, and in order to do this they will need to know the crises of childhood and youth which long observation has made evident as characterizing marks in the growth and development of each human being.

These crises are many. They are frightful with consequences touching the character of those who must pass them. Parents and workers with the young can be of tremendous assistance in insuring their emergence—and their emergence on the proper bank of life's river. Among these crises comes first the awakening of conscience—the time when the men or women in embryo first become conscious of right and wrong. They cease to be mere innocent animals then, and become human beings, divinely human in that, as Eve's tempter said, they know good and evil. Their parents should help them over this crisis by supplying abundant motives for choosing the good and the right and for refusing the evil and the wrong. Parents should never be satisfied to say to a child, "Don't do that," but with every prohibition should go an accompanying, "Do this," and by that deft tact which love dictates the rightness of the "Do this" should ever impress itself upon the child.

HELP NEEDED WHEN CONSCIENCE AWAKENS.

The period of adolescence has received treatment and attention of a most thorough and searching type, because it is a crisis so marked that every one notices it. It has been styled the storm and stress period of life—the time when many seas meet and when the stress on character is extremely accentuated. This is the

period of the "big boy" and the "giggling girl" problems about which the religious writers tell us so much. It is the period when the most important twist is received by the character, whether it be in the direction of the right or the wrong. It is therefore the period of our greatest opportunity for service to the next generation. Just at this period the adult, however, seems to lose his grip on the young, and so does the Church. The Church loses seventy-five per cent. of its boys and sixty-five per cent. of its girls during this trying time, because it does not know how to handle the meeting of the seas in their lives. Things are changing for the better along this line and the Church is beginning to adapt itself to the exigencies of the case by providing avenues for the proper expenditure of the energy, enthusiasm, and loyalty of young people through organizations suited to their nature and through opportunities to render service worth while for the Kingdom and for their fellow man, and while mistakes have been made and will continue to be made, we may with confidence declare that the Church is on the right line * at last and that ultimate victory shall flow to her banners. And in this victory parents and workers with youth outside the Church will have their precious labor of love rewarded richly just in proportion as they shall, through careful study of the crisis surging in the soul of every young man or woman during the stormy days of adolescence, come to sympathize with the young and so to qualify

AND WHEN THE STORMS OF ADOLESCENCE BREAK THICK AND FAST.

* See that splendid volume by Hutchins: "Graded Social Service for the Sunday School." The University of Chicago Press.

themselves to pilot them safely through its seething waters to the calm haven of life. A very practical and serious issue from the educational standpoint is raised at this juncture since the days of later adolescence coincide with the days of college life for most college students. How necessary then, it is that colleges be chosen in which the religious atmosphere is present and pervasive, for not only do we lose the most of our boys and girls at this age, but we also gain the great majority of those who are ever to accept Christ's leadership!

The crisis that arises when the life-work is to be chosen is an inviting, yet a fearful, one. A mistake here may mar what would otherwise be a brilliant career.

AND LIKEWISE IN CHOOSING THE LIFE-WORK.

Adults should be very cautious in obtruding their own views and ideals too forcibly at this juncture. Many a man whom God dedicated to the ministry has failed as a lawyer or physician or business man. The young should be allowed to choose their own vocation, after careful advice and prayerful counsel with their elders. And the chiefest consideration in every such selection of the life-work should be, Does God really want me to do this thing rather than some other? We should lose sight of the remuneration or honor or social prestige which will come to us in our work and should concentrate our attention on the service we can render and our fitness by divine appointment for that service. If we will do that, the remuneration and the honor and the social prestige will inevitably come. There are so many misfits in life that too careful judgment cannot be employed at this crisis. So many men are destined to

achieve a mediocre success, because they chose their life-work without due consideration or from improper considerations or entered upon it without proper preparation. My advice to young people is that they leave themselves open to conviction as to their sphere of life-work until they cannot escape entering the field they finally choose. We speak of a call to the ministry. My thought is that men are called of God also to other lines of work, if they will but hear His voice and hearken to His word. As the young man's, or woman's, education advances, an impression will ripen into a definite choice of life-work and that choice will be right. Herein is a serious weakness of vocational training, as it is now advocated,—it encourages the making of a choice of life-work before the range of human service is broad enough to warrant it, and then later it is too late to change. Therefore let young people enlarge their vision all possible by thorough education and, in the light of human need and their ability and inclination to serve, let them choose the work to which they feel God in His infinite wisdom has appointed them, and equally let every parent and worker for the good of young people encourage them to do this very thing, at the same time affording them every possible means of thorough preparation.

We must content ourselves now with brief reference to only one of the other many crises of childhood and youth—the crisis which comes when the human soul, conscious of its own weakness, seeks a higher leadership for its life,—when it is confronted with accepting or rejecting God. This is life's most important crisis, and so its most fatal. It is the testing time *par excellence.* The issues not of life alone, but of eternity,

are now to be settled. Here parents can be angels of light leading their children to the Father. Here those who work with young people need the wisdom of serpents and the harmlessness of doves—for it were better that a mill-stone were hanged about the neck of each such worker and that he be cast into the sea than that he should offend such a little one. And may I say just here, what is entirely true, that the young in making this momentous decision will be influenced more by how the adults around them live than by what they profess. Profession is necessary—God provides for it—but practice is its outward counterpart and the circle of the Christian life must ever be incomplete without it. It is a sad commentary on the daily life of the adult Church member that seventy per cent. of our Sunday-school pupils never join Church. The Sunday-school teaches Christianity all right, but we Christians do not illustrate it properly in our life and conduct. And I will say unequivocally that every child can be brought into the Kingdom and will be, when the adults nearest its life and responsible for its character illustrate in daily living the holy principles of our faith. We must not insult God by imputing to the immutable decrees of His will responsibility for the loss of a single human soul. God never willed that any man should perish. The invitation is to all, and they to whom the innocent, plastic babe is entrusted are responsible before God for the failure to mold that plastic soul in the image of God and to make it the natural thing for it to choose Him as the day-star of their life's hope. The home has

BUT MOST OF ALL WHEN THE QUESTION OF THE SOUL'S ETERNAL WELFARE IS TO BE SETTLED.

not done its duty, if any child of it fails to accept Christ as leader and guide.

I would not, however, deny that a child that has been led to accept Christ can later fall away from Him in spite of the influence of parents, but such cases are rarer than one would think, if parents use their best judgment in providing wholesome influences for their children when not in their home. I heard a man say recently that he did not expect to send his children away to college, because a certain young man of his neighborhood had just been graduated from a famous seat of higher learning without any interest in the Church or the religious life, whereas before going to college he had been a devout Christian and a devoted worker in Sunday-school. This young man had been unfortunate in his choice of a college and had found one where the Christian life is not insisted upon as the noblest of all attainments. Not all of his teachers were unchristian men. I know some of them to be devout followers of the Master, but some of them were otherwise and the otherwise ones got possession of the young man's life and caused the Christian ideal to loom small in his eyes, and in the vain search for largeness of life and a false freedom he had lost interest in his own soul. Vice-president Marshall recently * said that we need more God in our

AND IS NOT TO BE SPARED WHEN COLLEGE IS ENTERED.

* See *Baltimore Sun,* May 18, 1914, where the vice-president is quoted as saying: "There is this thing wrong in many of the churches, that because church and state are separate, and the state makes the schools, the church feels itself absolved from any duty in the direction of the education of youth. The state is permitted to mold children from the age of six up through the time when they are going through colleges, where many of the professors are agnostics and atheists. . . . . There is too much science in the so-called educational system and too little God Almighty."

education, and Mr. Marshall is right. We need God in our education, and unless we can have Him we will do well to remain ignorant and unlearned. For we now understand that head-education without heart-culture is not only fundamentally defective, but positively ruinous to character and absolutely destructive of the noblest things and sentiments of life. And no college can be said to have done its full duty if a single one of its graduates is ignorant of Jesus Christ and without the joy of His salvation in the heart.

CHAPTER THREE

THE SAFETY OF YOUNG PEOPLE

2 Samuel 18: 29—"Is the young man Absalom safe?"

IT IS a rare thing in these days of all but universal enlightenment to find an open enemy of education. It has been demonstrated so many times in the world's history that the educated man is superior to the ignorant in everything, that it is useless waste of time and worry of patience to undertake to prove that education is necessary to the attainment of the individual man's highest and best achievement in life. Education is necessary to the leaders in all the realms of activity—physical, moral, intellectual, social, financial, literary, spiritual—in no department of human endeavor can a man do his best, attain his highest, without education. And this is but right— because education is the development of a man, his unfolding, his leading out* to borrow the Latin meaning of the word, and whatever contributes to this end must needs add to man's capacity to do more and be more than he otherwise could do or be.

ALL MEN BELIEVE IN EDUCATION.

* Henry van Dyke thinks that some things ought to be spanked out of men when they are children, if education is to do its real work. It would be nearer the truth to say that these objectionable things would never have got in the children, if parents and others had done their full part by them. There are no inherently bad young people, but many of them have had their energy misdirected. What therefore needs to be spanked out ought never to have got in.

But—while we appreciate education, while we would not discount it in the least, while we would strive to realize its fullest possible good in our own life, yet we cannot escape the fact that there are dangers connected with its getting, with the processes of it, that challenge our thought and compel our attention. Have we not known education to ruin men? Did not our parents or our guardians, did not many of us ourselves, ponder long what college we should attend? Did not we and they realize that choosing the college that is to be the scene of a young person's intellectual metamorphosis is one of the weightiest issues of life and carries with it great possibilities—possibilities of both good and evil—of danger and of safety to youth? Are not many of the loved ones at home at this very hour asking the same anxious question propounded the messengers by King David in regard to the brilliant, but dissolute Absalom —Is the young man safe? Is my son safe? Is my daughter safe?

CHOOSE YOUR COLLEGE WITH CARE.

Yes, they are asking these questions in their heart of hearts to-day—and they are asking them with all earnestness, even though they pondered long and well before arriving at a decision as to where to send the idol of their love to college. It is but natural that they should, because they know, whether we students do or not, that college life is beset with many dangers, many pitfalls, many snares and wily traps.

PARENTS, TOO, SHOULD EXERCISE CAUTION HERE.

To you splendid young people who have already entered or are about to enter college, let me point out briefly some of the most insidious of these snares and then suggest the way of escape from them, that your college career, by judicious ordering of life and conduct and strict adherence thereto may be safe—that, when your college days are over, you may be as pure as when you left your parental roof and stronger in every fiber of character and manhood and womanhood because of the preparation days rightly spent at college.

THE PURPOSE OF THIS MESSAGE.

One of the most alarming dangers of modern education in some quarters is higher criticism. I do not wish to be understood as decrying scholarship, research, learning, thorough investigation. These are the things for which the college exists, which the Church demands, and of which she stands in need. The Middle Ages, with their low moral state, so low as to merit for them the title of the Dark Ages, give ample proof that the Church has everything to lose and nothing to gain by setting itself against learning and education. But this is not to welcome higher criticism nor plead for its necessity. A higher critic is a scholar with the profession on his lips of a Christian, but with a skeptic's heart and attitude. It is an old saying that people usually find what they look for. Even astronomers have to make allowance for what they call the personal equation in

TRUE SCHOLARSHIP RESTS ON FAITH.

recording observations. When we deal with a matter as ethereal and personal as religion is, the attitude of the investigator is all the more important. The man who regards the authority of the Bible as of the same type as the authority of a book on ethics is not the proper person to investigate the authenticity of the Bible nor of any fact in it. He who undertakes to investigate the Scriptures must believe them beforehand, recognize them as superior to any other book, as in a class by themselves; equipped with such an attitude he is prepared to investigate and to have his investigation respected.

The attitude of the natural scientist toward the teachings of natural science, that all its teachings are provisional, temporary, and subject to change without notice, is not the proper attitude toward the religious life and its teachings. Religion is not a natural, but a revealed, science—more correctly speaking, it is not a science at all, but an art, the art of getting on right terms with God and our fellow men, and the principles of right and truth underlying that art are eternal and not subject to revision.

RELIGION IS NOT A SCIENCE; IT IS AN ART— A FINE ART.

No young man or young woman is safe who is in an institution of learning where the higher critical view-point is the pier from which he is compelled to begin his voyage over life's sea. But in this regard, students in Christian colleges are safe. They rarely have a higher critic in their faculty. Their professors respect and honor the

AVOID COLLEGES WHERE HIGHER CRITICS SOW THEIR DEADLY SEED IN PRECIOUS SOIL.

Word of God as the fundamental chart of life and accept it as the sufficient rule of faith and practice in religious conduct, and deplore the tendency in many places to belittle the worth and disparage the value of the Book of books.

The second danger which confronts college students is like unto the first, but is found in courses given under the Department of Social Science, and not under the Biblical Department. The men, in many institutions of higher learning, who head these departments, would be higher critics if they were Biblical teachers or expounders. They have read the Bible, however, and are loud in their praises of it as a veritable storehouse of rich sociological material. They bid their students read and reread it, not for food for their heart-hunger nor drink for their soul-thirst, but for the sociological matter it contains. Often sociological material from other quarters is found which conflicts with that of the Bible—and the Bible is declared to be in error. These distinguished doctors reason in a circle. They will assure you that their science must not be condemned because it discovers things not in the Bible, since the Bible is not authority on sociology; but in the next breath will deny the authenticity of the Bible because it conflicts with their theories. Oh, consistency! They will bolster up their science, which is always subject to revision even in its fundamental principles without notice, when the Bible seems to lend color to their tenets, and then they condemn the Bible and belittle it when it challenges any of their pet theories. You have

SOCIAL SCIENCE IN MANY COLLEGES IS A CLOAK FOR HIGHER CRITICISM.

heard the expression, to use a man; that seems to be what the higher critical doctrinaires in Social Science evidently do with the Bible. They use it—and then abuse it.

If many of the things reported as being enunciated by these teachers are actually taught by them, the farther the young people of our land keep from them, the better it will be for our land and our young people. The Christian college, too, will have its Department of Social Science, but it will respect the Bible first and Social Science second.* In it you will run no risk of having your spiritual eyes blinded by the exaltation of sociology at the expense of theology, but you will see that sociology, rightly taught, is a powerful handmaid to the correct understanding of the revealed Word of God as we have it in the Scriptures of the Old and the New Testaments.

AWAY WITH THESE INSIDIOUS TEACHINGS!

The third danger toward which I would direct your attention is the free-thought with respect to all issues of life and conduct which in many places is characteristic of a great many college men. They approach every matter with the skeptical air and are never sure of anything or any principle. To them nothing is too sacred or hallowed

FREEDOM TO THINK IS NO KIN TO FREE-THOUGHT.

* A book on Political Economy was recently turned down by a state institution as a text-book. The author of the book wrote and asked for the reason for its rejection. The answer he received was: "Your first sentence was enough to condemn the book." The first sentence reads: "The source of all wealth is the beneficence of God." Quoted from *The Christian Sun.*

to be doubted and scoffed at. They scoff at religion as the proper thing for women and children—they doubt its value for men. They place a question point after every positive statement of every book they read, of every lecture they hear. They boast of their freedom of thought, forgetting that the truest freedom is that which subjects itself to law and order and tries to harmonize with surrounding conditions and circumstances.

The real free man is not he who kicks against the laws of the land, but he who obeys them. Those college men who indulge in free-thought and the teachers who encourage it, respecting the fundamental institutions of life and society, need to do sober thinking as to the consequence of such intellectual license. Liberty ought never to become license. If any of you have gone to college expecting to find such an atmosphere of so-called freedom of thought, may you be disappointed. I would have you think, but I would not have you assume the skeptic's interrogatory attitude toward all the issues and conditions of life. We are sure that an institution which encourages or tolerates such a spirit is not a safe place for the unfolding of young man- and woman-hood.

BE A REAL FREE MAN THROUGH SOBER THINKING.

From what has been said you perceive that Christian education is the age's need. But what is Christian education? I once heard a college president say in answer to that question, that Christian education results where a Christian teaches. Yet that same man at that time was presiding over an institution in which half the teachers were either skeptics or higher critics. In the face of all that, he maintained that his was a

Christian institution and of a nobler type than the denominational college, because it was a state institution and included all the people. Christian education cannot be had unless all who teach are Christians, humble, child-like, trusting Christians, who never scoff at religion, who never deny the authority of the Bible, who never minimize or speak slightingly or disparagingly of the Church.

WHAT IS CHRISTIAN EDUCATION?

Even this is not enough; the atmosphere surrounding the college must be pregnant with spirituality. That is why it is best for a college to be situated away from the distractions and allurements of the gay, maddening, dissipating throng of the city. The college in a city has the city atmosphere around it and does not, cannot, produce as fine a type of Christian education as the college in a college town, in a town which is the college, for such a college can make its own atmosphere. And they who have grown to intellectual manhood in such an atmosphere can never forget the splendid privilege they have enjoyed. It has entered into the warp and woof of their life and given to them an outlook unattainable without such an atmosphere and yet for which many a disappointed soul would give all it has to receive.

CONDITIONS THAT MAKE FOR CHRISTIAN EDUCATION.

Education trains the head. Christian education has a larger task—it cannot stop with head training alone. It must aim at the production of an all-round man, an

all-round woman. I do not believe an educational institution can rightly lay claim to being denominated Christian, unless it strives to produce a complete citizen—physically, mentally, socially, morally, spiritually. No man who is deficient in any of these regards is a complete man and no education which fails to equip its pupils in any of these directions can be properly styled Christian. We cannot leave the policeman to look after the conduct and the minister the souls of our pupils, while we teachers look after their intellectual development. We must do all three and more besides.

CHRISTIAN EDUCATION PRODUCES THE COMPLETE CITIZEN.

Christian education must give attention to the body. Did not the sacred writer say that our bodies are the temples of the living God? Can we as Christians afford not to give strict heed to our bodies? Can a Christian institution remain one and not give attention to the physical well-being of its pupils? We have learned that a sound body is an essential basis for well-proportioned, symmetrical development in every other department of our being. Our body is our fundamental part in this world. We must take care of it, if we are to prosper and do our full part as men and women in the world's arena of action. When a Christian college therefore forbids the use of cigarettes and discourages the use of tobacco in every form, it is acting within its own province, doing what if it were not to do, it would forfeit its right to be called Christian. When it encour-

TAKE GOOD CARE OF THE BODY—THAT IS TO DO A CHRISTIAN DUTY.

ages its pupils to take exercise and provides for athletics and physical culture, it is again doing its plain, simple Christian duty, and it is also the duty of the pupils in such an institution to take advantage of these opportunities for physical self-improvement. When I commend athletics, I do not mean that it should be exalted above every other feature of college life, but that all should enter into the sports and all derive good from them. Not the spectators at, but the partakers in, athletic events derive good and gain benefit. Let every student resolve that he will partake as well as spectate. Thus will he be physically safe.

Of course a college ought to furnish mental development; all grant that. Yet I have known students who did not get it, because they did not study. Others have not received the development they were entitled to and deserved to have because they picked out the easiest courses allowed by the elective system. Still others have studied too much. Make it the rule of your life to study during study hours and give yourself to the other things of college life at other times. Do not at all study on Sunday. It is not necessary—never is, if we do our duty at other times, nor do those who indulge in it in any way surpass or excel those who do not, according to my observation. Furthermore, it is contrary to God's Word to do it. Let me suggest to you further that you systematize your work—have certain hours for certain things, and do those things then. When they are done, give attention to other things. Such self-discipline will count wonderfully in your success

STUDY—BUT NOT ON SUNDAY.

in after-life and make it unnecessary for you to study on the Sabbath day.

A Christian college must also give attention to the social life. By this I do not simply mean that a college ought to provide social intercourse and give attention to the social graces of life, but far more. The social life as here used means whatever pertains to our association with our fellows. You have the right to expect your college career to teach you to be a good citizen. When we finish our education, we will find it necessary to accommodate ourselves to the laws and customs of government and society. Why should we not learn that valuable lesson in college? There will be regulations, rules, principles, and customs of conduct in college which we would wish changed or would rather have otherwise. But if we keep our eyes on fitting ourselves for real life by our college training, we will recognize in these seemingly unnecessary and troublesome rules and regulations the best sort of training for citizenship in the years to come. A college student's first duty is to submit gracefully and cheerfully to the regulations of the institution he attends, expecting therefrom to gain training, discipline, and habits of mind and conduct that will stand him in good stead in the work he is to do upon leaving college. The student who does this will enjoy going to college and will be safe.

THE SOCIAL LIFE IN COLLEGE SHOULD TRAIN FOR CITIZENSHIP.

Morality should certainly be inculcated in a college. And institutions of learning are proud of their moral tone. The principles of moral conduct are the out-

growth of the experience of our race in matters of conduct and life. Morality changes. It has changed in our colleges. Hazing was once looked upon as pardonable sport. To-day hazing is rightly regarded as a relic of barbarism and a survival of savagery. No self-respecting student will indulge in it and no decent college will tolerate it. Why? The moral standard has changed and to-day forbids any sport which all who engage in it do not equally enjoy. That is always the test of Christian fun-making—that all who are in any way concerned in the fun should equally enjoy it. It is immoral to swear and to drink liquor and to use "dope," and so a Christian college condemns these practices. It is immoral to gamble and to cheat on examinations, and so Christian educational institutions forbid these practices. Playing cards some regard as innocent amusement; others regard as sinful, because the practice has led so many to ruin, and consider it especially disastrous for students because it robs them of precious hours that should be spent in other things, and equips them, without their knowing it, with the impulse and the skill of the gambler.

HIGH MORAL TONE IS AN ESSENTIAL IN TRUE EDUCATION.

A great many would be willing to stop here—with morality—but we dare not. We should not be satisfied as college men to have sound bodies, strong minds, beautiful social graces, upright moral character; no, great and glorious as these are, we cannot be satisfied with them. We must add to them spirituality, the crowning glory of man, the high privilege of the college to inculcate and develop. I know that the Christian Bible has

been expelled from the public schools in many of our States and thrown in the dust heap in many of our state institutions of higher learning,* but I also know that the great majority of the American people wish that their children be educated in a spiritual atmosphere. That is why we build, equip, and maintain denominational colleges, that the things of the Spirit may be taught, insisted upon, inculcated, imbibed, practiced. A man may be moral and yet not be a Christian. He may be honest, truthful, sober, upright, just, and yet not be a Christian. A man may be all this and deny Christ and sneer at the Bible and disbelieve in God, his Creator and the Giver of every good gift. No man can be a Christian and deny Christ or the Bible or God. Christian education must therefore exalt Christ and strive that all who come under its influence should accept Him and live the life He would own and bless. And in so doing it will make its pupils safe, safe not only for this life but for eternity. Any education which attempts less than this may still be education, but it is not and cannot be called Christian.

EDUCATION'S CROWNING GLORY IS— SPIRITUALITY.

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* The utter futility of higher education without the religious atmosphere is demonstrated by Germany's plight in the present great war. Germany provides a kind of religious instruction for children, but her universities are "free." Writing on this point, Rev. Charles F. Dole says: "The world is finding out that we cannot have a bare secular education by virtue of which leaders, as yet harsh and overbearing, or unprincipled and self-indulgent, may be trained to run factories and govern great cities and steer a safe way amid the strife of nations. There is no education good enough to fit a man, however gifted, to lead and control his fellows, to order vast industries, to safeguard the welfare of states, which is not steadied by a supreme faith in the eternal goodness, and by confidence in a divine nature to be found, assumed, and trusted in the heart of every man who bears the human form."

CHAPTER FOUR

COVETING THE BEST GIFTS

1 Cor. 12: 31—"Covet earnestly the best gifts, and yet show I unto you a more excellent way."

MAN is a religious animal. This truth was noted and proclaimed by Aristotle thousands of years ago. No other animal seems to be possessed of this faculty. But no savage, be he never so low in the scale of civilization, be he never so degraded and ignorant, has ever yet been found who did not give evidence of possessing this distinguishing characteristic. All men everywhere realize the existence of superior beings and long to put themselves in favorable attitude toward them. Various systems of religion have been brought forward to satisfy this longing in man. The theological systems of the Greeks and of the Romans said that religion was a matter of ritualistic conformance to the will of the gods declared through portents, prodigies, and signs. If a man did as the ritual said do, he was all right, no matter how unchanged his heart might be. The same thing is to a certain extent true of the formalism of the Old Testament, which culminated in the sect of the Pharisees. The religion of China, the worship of Confucius, forbade progress, because it made

RELIGION NATURAL TO MAN.

him a model, a mold after which every good Chinaman must model his life and to whom he must conform. All the pagan religions contained more or less prohibitions to do certain things. They put the emphasis on doing some act and had a tendency to make men conform to a model, to be more or less like each other, to subordinate individuality.

There is one religion which puts the emphasis of conduct not on doing, but on being. That religion is Christianity. It is the crowning glory of Christianity that it does not make men after a pattern as a dressmaker makes a dress, that it does not run them through the same mold as does the worker in clay or plaster of Paris, but that it makes them individuals. In all other religions that have been offered to the world, there is a certain element of artificiality, of externality, of the addition of something to the professor. This arises out of the fact that they put the emphasis of conformity to the religion on doing rather than on being.

THE EMPHASIS OF CHRISTIANITY ON BEING.

But Christianity, alone of the religions of the world, the one religion that is to conquer the world, sets up no man-made standard and says, Do this; it sets up no such model and says, Make your life an exact reproduction of it. Its message is as follows: You are an individual and in you are the possibilities of great things. Christ is to you an example. To Him you are not slavishly to conform, but by Him you are to be transformed by the renewing of

THE MESSAGE OF OUR FAITH.

your spirit. If you would be a Christian, be a man, be the best man or woman you can be, and in thus being you will also be a Christian. If your life is the expression of the best in you, then you are a Christian, and you are not a true Christian unless your life does express the very best in you. Christianity is life, the best life of which you are capable, and nothing which contributes to the excellence of life is unchristian. Christianity does not furnish you with a list of precepts for conduct. There is no such thing as being a Christian according to the standard of your neighbor. No amount of calculation will give you the rule which you can apply to all questions and incidents that may arise. Christianity is not mathematics nor the application of rules of conduct to the solution of perplexing problems: it is life. Whatever adds to the realization of life, to the betterment of it, is for you to follow as a Christian. In order for you to be a Christian, you must be a man, a true man or a true woman.

This does not mean that you are to do nothing. Far from it. You are first to be and then to do. Nor can you do until you have become and are. This truth comes to light more than once in the teachings of Christ. He it was who said that "by their fruits ye shall know them." He it was who asked if you would gather "grapes of thorns or figs of thistles." He knew that being would necessarily result in doing and that doing to have moral and ethical value must rise out of being. Life, which Christianity is, is activity, not inactivity. When an organism that is alive ceases to move, it is dead. A true

FRUIT-BEARING NATURALLY FOLLOWS.

Christian is full of life and must therefore always be doing something. We are told that the Christ went about doing good, and so will all of those do who profess to be His disciples. Christianity is not and cannot be a life of contemplation, of separateness from the world. It is a life of ceaseless expression of the inward man in deeds of kindness and acts of love and of gradual, but continual, unfolding of the Golden Rule. The drone, the slothful man, cannot be a Christian, because his life does not issue in expression. A good tree bringeth forth good fruit. The unprofitable tree is hewn down and cast into the fire and consumed. The Christian who does not bring forth fruits is a poor sort of Christian.

Christ is a person. Christianity is founded on a person and is a religion of persons. The central fact in the Christian religion is the personality of the Savior. If Christ were an abstract principle, like goodness or happiness, then He would have to be approached through reason and worshiped through contemplation, but since He is a person, He must be approached by a person, as one individual approaches another, and is to be dealt with as we deal with ourselves. He is Himself a person and understands our longings as persons. He did not obliterate His personality in His teachings. Again and again does He say that "it hath been said of old" so and so, "but I say unto you." This is what made the people hang on His words, because He taught them as one having authority and not as the Scribes and Pharisees. And He taught them as one having

AND EACH MAN IS PERSONALLY ACCOUNTABLE.

authority simply because He kept His personality clear and distinct. Christ is a person and you are a person, and if you approach Him and become one of His followers, you, too, must be a person, must be an individual, must be yourself, with your talents, your personality, your deeds, and your life lived in accord with your own best instinct.

Christ, who is your elder Brother, does not come and say to you that you must obey certain commands, wear a certain kind of clothing, look pious on Sunday morning and whenever you see a preacher. He does not say that you must make Him a model in that you must speak the language He spoke, eat the kind of food He ate, keep the hours He kept, or do the deeds He did. He says to you that you have been endowed by the God and Father of us all with certain talents, powers, inclinations, ambitions, gifts, and that all of these are holy unto the Lord; that if you would receive the reward of the faithful servant when your Lord cometh in His glory to judge the quick and the dead, you must develop these powers, gifts, ambitions, inclinations, and talents to the fullest extent; that His purpose in life for you is the full fruition of the powers in you and the bodying forth of your very best.

CHRIST'S PERSONAL MESSAGE FOR EACH.

Do you have the possibility in you of stalwart physical manhood? Then the message of Christ to you is that you are to husband that possibility and develop your physical manhood to the very highest extent. The deformation of the body practiced by many savage tribes that they may satisfy the gods in their suffering,

has no place in the beneficent gospel of Christianity. The word for gospel in the original Greek from which the New Testament is translated means "good tidings."

PHYSICAL MANHOOD A GOOD GIFT.

It is not the will of Christ that any of His children should torture themselves. His greatest pleasure is in their enjoyment and happiness. Again and again in the Scriptures of the new dispensation we are told that our bodies are the temples of the living God, and we are forbidden to defile them in any way. Our bodies are sacred and he who maltreats his body is a sinner.

If you are a follower of the meek and lowly Nazarene, you will take all steps possible to you to have a strong, healthy, vigorous body. You will obey all the laws of health and avoid all the things that tend to wreck and undermine the physical system. This is especially true of those who are fitting themselves for larger things in life, by striving after education. Students often think that they are to prepare their recitations and make good grades. In fact, they are a little inclined to think that a strong, vigorous body is inconsistent with a well-trained mind. Herein they err. For you cannot have the strongest mind without having a physical basis for it, any more than you can have a forty-story building on a two-story foundation. Such a building will soon tumble down, and the full-orbed mind that has no health behind it is doomed to flitter for a moment and pass away. There is a vital relationship

THE BODY IS GOD'S TEMPLE.

between a man's mind and his body, and both are sacred. The student in college that studies every hour he is awake except the time taken in his meals and recitations is sinning against his body and is not a good Christian. The young man who will smoke cigarettes and drink alcoholic beverages and keep unwholesome hours is sinning against his body and is wounding the heart of Christ. All of us do not have the possibility of giant physical strength, but we have the possibility of taking care of what endowment of physical power we have been blessed with, and the message of Christ to us is, that we should make the most of our bodies, remembering that they are the temples of our God.

CHRISTIANITY'S MESSAGE TO THE MAN OF POWER.

But to those whom God has given the talent of exceptional physical strength Christianity brings this message. You are a child of God and He wants you to make the most of your gift of physical strength. Develop into the strongest man you can. If you can make of yourself the strongest man in the world, it is your duty to do so and you are not a full-orbed Christian unless you do attain this strength. Be the strongest, the best man physically that you can be, is the message of Christianity to the man whose talents and inclinations lead him to long for physical development. Thus much on the side of being: be a man, a strong man. But Christianity does not stop here. Being must necessarily result in doing. What shall a man do with his strength? Shall he be a gladiator, a bully, a prize-fighter? Never! This would be a prostitution of his physical manhood and Christianity and Christians can

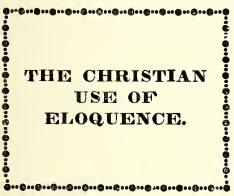
have no part with any sort of prostitution. The strong man, if he be a Christian, will use his strength for the betterment of humanity. He will join a life-saving station or enlist in some occupation beneficent and beneficial to his fellow man and will thus use his strength for the upbuilding of the happiness of mankind and the advancement of the Kingdom of Christ. The best that the pagan world could do with exceptional physical strength was to pit it in deadly combat against itself. Gladiatorial shows and fights with wild beasts were the destination of men talented with Herculean physical strength in unchristian lands. The Christian of great physical strength will use it to help, not to hinder, to advance not to retard, to save not to destroy, his fellow man.

Do you have desires, founded on endowed powers, to be a master of assemblies? Then the message of Christ, your Savior and mine, to you is to covet that gift, make the most of your powers and gifts and inclinations towards eloquence. It is a goodly gift, one of the best gifts, and you should covet it and husband it and make the most of it. You cannot aim too high. You should try to be a Cicero or a Demosthenes or a Webster or a Clay. Let your ambition be to sway those who come to listen to the words and sentiments that you utter. To be able to stand before your fellow men and to declare to them your sentiments and to convince them that you are right, that is the power of a king among men. Such a power is more potent and efficacious than the autocratic sovereignty vested in the Czar of Russia. Could

ELOQUENCE A GOOD GIFT.

the Czar of Russia persuade his people that he is right, his government would be on a sounder basis than it is to-day. The world has always honored the orator and it always will. He is a master of men. The shrewd Cæsar, eloquent orator that he was, knew the value of Cicero's eloquence to him and to his cause and sought to buy him. The persecutors of Saint Paul knew the value of eloquence and employed an orator Tertullian to accuse him, the platitudinity of whose phrases is very evident to all who have read the Acts of the Apostles. Be an orator; be a man of eloquence; covet earnestly the power to sway your fellow men, for it is one of the best gifts of God to man, says the Master to the man or the woman whose talents tend in that direction. Thus much for the being.

But what of the doing? Shall the orator and the master of assemblies sell himself to an unworthy cause for money as did Tertullian when he accused Paul? Shall he be a demagogue as were those men of rare gifts and startling eloquence, Alcibiades at Athens, Tiberius and Gaius Gracchus at Rome? By no means. A great many lawyers hold to-day that they are at liberty to accept any case and do all they can for their clients, irrespective of the deserts of these same clients. They have a paltry opinion of the functions of the barristers' profession. If any of you become lawyers, I beg you not to accept a case unless you believe your client is in the right. Do not sell yourself for money. Treasure your eloquent tongue and your knowledge of the law higher than that. Nor will the Christian orator be a



demagogue. He will consecrate his powers of eloquence to the service of his fellows and to the advancement of the Kingdom. He will be a preacher of righteousness. I do not mean that every eloquent man, that every orator who professes Christ, will become an ordained minister. But I do mean that every Christian orator will be a preacher of righteousness, of right-living, whether he be a lawyer, a platform lecturer, or a politician. Whatever his profession, his tongue will ever and on all occasions ring clear and loud for that which is right and makes for human betterment.

Do you have a desire and a talent to make money, to acquire wealth? If so, the message of Christ to you is that you shall employ that talent to the best of your ability. Try to be as rich as a Cræsus or a Shylock or a Rothschild or a Rockefeller. There is no disgrace in being rich. Some men have the talent to make money and they are not full-orbed men unless they become wealthy; it is the duty of some people to be wealthy. Wealthy men have a distinct mission to perform in the world and can do an immense amount of good. If any of you have the talent to amass wealth, my advice to you is to amass it. The power to make money and to gain wealth is a rare power and is one of the best gifts to man. King Solomon was a very rich man, one of the wealthiest men of his day and generation. Many rich men have been the benefactors of their race. The world could ill do without them. Be the wealthiest man you can, provided you use honest methods in getting your wealth. If God has endowed you with the talent to make money,

to be wealthy, then if you are a servant worthy of your hire, you ought to be wealthy, and you have not fulfilled your purpose in life unless you develop that talent.

But what shall I do with my money, do you ask? Use it to the glory of God and the upbuilding of His Kingdom. The Christian man who is rich will not take advantage of his poorer brethren. He will help them in every way he can. If you are rich, and are at the same time a Christian, you will not hoard your wealth; you will use it to benefit your fellow man. The Christian who is rich in this world's goods, will use his wealth in such a way that he will lay up for himself treasures in the world to come, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. I know a man who has the talent to make money and he makes it, but he does not hoard. I have heard him say that every dollar he makes beyond an amount sufficient to support his family and to provide for them after his death, he gives to the Church or to the destitute and needy. That is the spirit of Christ as to the disposition of wealth. This man says that he deserves no credit for his ability to make money, that the talent was given him by his Maker and that he ought to use it not for his own private ends, but for the advancement of the Kingdom of the Master in the earth. If you have the talent to make money, the exhortation of Scripture is to make it, and then to adopt the more excellent way and use it for the glory of God and the betterment of man.

CHRIST HAS NEED OF WEALTHY MEN.

Do you feel that you are gifted as a writer? That you ought to become an author? Then, says Christ, by all means be an author; that is the work appointed you by the Lord and you ought to do it. Read the best books in all languages. Read Homer and Cicero and Demosthenes and Virgil. Read Dante and Goethe and Spenser and Milton. Read Pope and Dryden and Addison and Carlyle. Read Hawthorne and De Quincey and Browning and Tennyson. But above all read the Bible. It is an old-fashioned book; but it is written in an absorbing style, and in it are found the principles that give dignity and weight and poise to life. Not only read these authors and their books, but imitate them as well. Strive with all the power that is in you to develop freshness and vigor of expression. Strive for virility and crispness and force. Strive for beauty and rhythm and excellency of cadence. Be the most vigorous user of your mother tongue of your day and time if you can attain such perfection. God has given you the talent to be an author, the power to express your ideas in such manner that the reading of them shall be a pleasure to men and possibly bring them around to your way of thinking. If you are a child of God, it is your duty to develop this talent, or you will receive the curse of the unprofitable servant who hid his Lord's money in the earth.

EXPRESSION IS A WONDERFUL GIFT.

But this is not all. This is only half the message of Christ to you. For what purpose ought you to develop this power that is in you? To be yourself? That is true; but it is not all the truth. You must go

farther than this and use this gift for the good of your fellow man and the coming of the Kingdom on the earth. You will not join the staff of a Yellow Journal. You will not write trashy novels. You will devote yourself to the portrayal of the great passions that surge in the breast of yourself and of your fellows. You will give them such excellence and elegance of setting that all who read will be moved to act from noblest impulses and strive for highest aims both for themselves and for others. If you do not enter the realm of fiction, but choose that of the professional journalist, you will devote yourself to the great questions that confront men for solution and you will endeavor to help them to solve them in a manner and a way that will accord with the purpose of God in the universe. Your pen will never be found except on the side of right and of justice and of eternal truth. No man will be rich enough to buy you to advocate a thing you do not conscientiously believe to be right. Yes, be a great author, but be at the same time a child of God and a vigilant and unrelenting preacher of righteousness.

GOD NEEDS GREAT WRITERS FOR HIS KINGDOM.

Would you be a scholar? Does your mind long for knowledge? Does your talent lie in the line of accurate and painstaking scholarship? Then it is your duty to be a scholar. Go to college and graduate. Go to the university and pursue your specialty. Be an authority in your line. Do not cease to search for truth. The scholar with all

SCHOLARSHIP A WORTHY AIM.

the ridicule that is heaped upon him by the so-called practical folk, with the smell of antiquity about him and the dust of ancient volumes adhering to him, has yet a distinct mission in the world. The story of human progress would be a short one, if the part contributed by the scholars were subtracted. It is no disgrace to be a scholar. If you have the instinct of a scholar and are talented in that direction I do not know a more worthy field in which you may labor and live out your days.

But what shall you do with your scholarship? Use it for the advancement of truth. Give yourself to the instruction of those who do not know as much as you do, but who would be wonderfully helped in life if you were to impart to them some of the light you possess in occult and hidden matters. Infuse into your scholarship the spirit of Christianity and by means of it make life sweeter and the lot of humanity more delightful. If Pythagoras had kept secret his discovery of the fact that the hypothenuse of a right-angled triangle can be found by extracting the square root of the sum of the squares on the other two sides, if Euclid had never published his geometry, if Franklin had kept the result of his kite experiment a secret, if Newton had never divulged his researches, if Bell and Morse and Marconi and Fulton and Harvey and Edison had not enriched the world by making known their discoveries and inventions, life had been a long way less delightful than it is to-day and the sum total of human happiness much less. Scholars are the benefactors of their race. Be a scholar

DEDICATE YOUR SCHOLARSHIP TO CHRIST.

if you are inclined that way. Scholarship is one of the best gifts. Covet it; then use it not for selfish ends, not to take advantage of the ignorance of your less fortunate fellows, but use it to better mankind, to help on the world, to do good, not evil, to make existence more heavenly and life more Christlike.

Would you like to be a minister of the gospel? Has God given you a talent to save others? Has He called you to be a man who by the foolishness of preaching is to save the world from sin? Then happy are you. Yes; by all means answer the call. By all means be a minister of the gospel. It is the noblest work in all the world. It will not bring you great wealth, but will bring you the grateful appreciation and the devoted love of those to whom you minister. Never was the demand for a consecrated ministry greater than now. If you feel the spirit of God working within you and calling you to preach the gospel, I beseech you to answer that call and do all you can to spread the Kingdom on the earth. Do not aim to be a great preacher, but aim to be a fruitful one. Aim to serve your fellow man and to deserve the approval of your Master. Preaching is the best gift of God to man. If you have that talent and do not develop it, you are of all men falling far short of doing your duty. Covet this gift. Labor to improve it, and then use it as becomes a servant of the living God.

THE GOSPEL MINISTRY THE BEST GIFT.

Whatever your inward inclinations, in your best moments, lead you to do, whether it be to have a strong body, to amass money, to be a master of assemblies, to be an author, to be a scholar, to preach the gospel,

whether it be to shovel coal, or to follow the plow, or to manage a home, or to push a saw, whatever God may lead you to believe that you ought to do, that do with all your might and in so doing you will merit His approval. But remember that while you are a person and are to develop yourself to the very highest extent, to be what your powers tell you you ought to be, remember that, while this is so, you are also to complete your life by doing, by doing the things your hands find to do, that you are to consecrate all the powers you have and all the attainments you may acquire, and all the successes you may achieve to the glory of God and the good of His Kingdom. The message of Christ to you is to covet earnestly the best gifts, labor zealously for the attainment of the best things to which your individuality would lead you. Be yourself, be a man, be a woman, be an individual, be a person. But the pagan world also would tell you that. You cannot stop there, if you would be a Christian. Saint Paul not only exhorts us to covet earnestly the best gifts, but he also adds this, "and yet show I unto you a more excellent way." And what is that more excellent way? It is to consecrate all your powers and all your attainments and all your successes to the advancement of the Kingdom of God and the betterment of your fellow men. This is the message of the gospel, this is the exhortation of Paul, this is the voice of Christ to you.

THE MORE EXCELLENT WAY.

CHAPTER FIVE

THE SOUL'S MOST SERIOUS QUESTION

Psalm 15: 1—"Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?

EVERY man and every woman worthy the name has asked himself or herself this question. Every boy and every girl who has reached the years of accountability and across whose mind the purpose of life has left the trail of its impress, has met this absorbing question face to face. It is the universal question of the human race, "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?" The ignorant savage, clad in the leaves of the forest and the skins of wild animals, with no shelter save the grotto or the friendly cave, in moments of deepest yearning, has proposed this question to himself and, in its winding labyrinth, has whiled away many a swift-footed hour. The Chinaman, with the veil of the past drawn tightly over his spiritual eyes, has yet in moments of holy exaltation ceased his worship of ancestors, bid defiance to his Confucianism, and in the full vigor of his manhood and the effulgence of his waking hours, proposed to his soul this question of questions. The youth with length of days before him and with the flush

THE UNIVERSAL QUESTION.

and bloom and vigor of stalwart manhood luring him on, has yet in some quiet, holy hour drawn in the reigns of his on-rushing steed, and in solemn earnestness pondered this entrancing theme in his heart of hearts. The proud captain of industry, with the wheels of a hundred factories and the horny hands of a myriad of human souls constantly doing his bidding, the type of the self-sufficient man of the modern world of finance, has yet at sundry times and on divers occasions deemed the pondering of this question of far greater importance than the future of the cotton market and the quotations of the various classes of stocks and bonds. High and low, great and small, prince and pauper, men of low estate and men of high estate, have each and all of them earnestly considered, prayerfully pondered this great question, upon whose solution turns the weal or woe of each individual soul.

This question grows out of man's essential nature, which is religious. The most degraded savage, the most cultured scholar, the most pious and consecrated saint, the most reprobate sinner who enjoys God's sunlight and air, all of them agree in being essentially religious animals. Aristotle, greatest thinker of a race of thinkers, saw this wonderful trait in human nature and proclaimed it as one of the fundamentals of his system of ethics. No race of humans has yet been discovered, be they never so ignorant and degraded, who have not had some idea of God and some practices of religion. A study of all the primitive races of the world which are known to us by their descendents on the earth or through the

ALL MEN HAVE RELIGIOUS BELIEFS.

researches of archæologists, proves the essential and actual oneness of the human family on this great theme. Even the mongrel population of the desert region of Australia, and the Bushmen of South Africa, and the island and cliff-dwellers of Lower California, are not without indications of a belief in superior beings and a system of theology, which, crude though it is, is yet evidence of the religious nature of man.

There is a feeling deep-seated in human nature that man is not self-sufficient, that he is not monarch of all he surveys, though an all-wise Creator has made him a little lower than the angels. There are powers and forces in nature that he does not and cannot understand, and so he presupposes a God. There are facts in human experience which he cannot explain other than by the postulation of a hereafter and a future life and so he postulates them. To primitive man the future life was so real that property at its origin was eternal. Can you conceive of a man ordering that, when he should be dead, his slaves and wife and all his property should be buried with him, unless he and they believed in the hereafter and believed in it even more than they believed in this present life? To Socrates death was nothing but the mental abstraction and contemplation of the body and soul as separate, and on the very day on which he drank the fatal hemlock, he told the unjust judges that he was soon to die, but that he counted his lot as superior to theirs. To Cato, the great Roman censor, this life was simply a harbor on the great voyage of eternal existence. To Goethe, the great poet

HUMAN INSUFFICIENCY NECESSITATES RELIGION.

of the Germanic race, life was contained in the phrase, "out of eternity into eternity." To the Christ, the Savior of the world, life was a vineyard in which there was the Father's work to do, and the hereafter was a house of mansions. Grant that this life is not all of life. Grant that there is a hereafter, and in the minds of most men who think there can be no doubt of this proposition, and the question of the Psalmist becomes a burning one, and on its answer will turn the issues of time and eternity. "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?"

Not only is this a universal question, founded on man's essentially religious nature, but it is the eclipsing question of life—not only the universal question, but the one question of existence. The savage spends most of his time studying it. In the morning as he goes out to hunt or fish, he stoops down to pick up every stone of peculiar shape, not because he believes that there is any virtue in a stone *per se,* but because spirits are supposed to inhabit all objects of peculiar shape. He listens to the wind and watches the stars and worships the so-called idols, not because they are to him gods, but because they are material representations of great spiritual forces. To the savage the immanence of God, of which we hear so much to-day and which we are told is a major achievement of modern thought, is the most real thing in the world. To the answer of this question the Hebrew people devoted one-twelfth of their population, one-tenth and more of all their earnings, and one-seventh of their time, regularly, while there were

RELIGION LIFE'S MOST ENTRANCING THEME.

great religious celebrations in which all the people participated at frequent intervals during the year. The greatest minds and best trained intellects of all times and of all lands and kindreds and tongues have been devoted to the solution of this question.

But it must not be forgotten that this is a personal question and that it must be solved by every one individually. With some it is the business of a life, and with all it ought to be. But in a great many lives, and the number of these is far too numerous, this great question is crowded into the background. The statesman Cicero thought it was inferior in importance to the preservation of the republic, but the man Cicero, when he had seen his fond dream of the restored republic shattered to the four winds and when family happiness had deserted him, a gray-haired old man of sixty winters, consoled his remaining days by thinking on the great moral issues of life, and, according to the light he had, solved them in a most philosophical manner. We count the downfall of the Roman Republic and the loss of Cicero's family happiness as small as against his wonderful contributions to moral science among the Romans. In the final casting of accounts Cicero will not be remembered for his consulship and his great labors in behalf of the republic, but for the wonderful insight into moral matters which is to be found on every page of his *De Finibus,* his *Tusculanae Disputationes,* his *De Senectute,* his *De Amicitia,* and his other moral works.

AND IT IS INTENSELY PERSONAL.

Mr. John D. Rockefeller in his early days decided that the serious business of life for him was the

amassing of wealth. The result is that he is the richest man in the world. But it is different with Mr. Rockefeller now. Already has he begun to give of his millions to the cause of education and the spread of the gospel. He knows that soon the summons will come to him to appear before the Judge of all the earth and he is doing his best to get ready to answer that summons,—it is no longer the making of money with him, but the judicious use of money that in his case at least the metaphor of the rich man and the camel may not prove true. We have in the case of Mr. Carnegie another illustration of the same shift of the real business of life. While he was organizing the great steel corporation, the thing in life for him was the making of money. To-day, an old man with the weight of years bearing down heavily upon him, he proclaims to the world the strange doctrine that it is a disgrace to die rich, a doctrine which fifty years ago he would have dismissed as the veriest dream of an over-strained imagination. With him to-day it is not dollars, but good deeds; not the organization of financial enterprises, but the attainment of eternal life, and while we many not approve his working-out of his plan, yet we cannot deny him credit for a beautiful thought. The rich young ruler, puffed up by his position as ruler and by his wealth, was unwilling to sell all that he had and give it to the poor and to become a follower of the humble Nazarene, whose earthly life was spent in the solution of this problem. And yet we may be sure that, if this young ruler lived to ripe old age and saw the frailty of human power and the nothingness of material

LIFE'S INTEREST OFTEN SHIFTS TO THE RELIGIOUS.

wealth when contrasted with the riches of the spiritual realm, we may be sure, I say, that his mind frequently rested upon that interview and that he regretted his unwise decision.

Solomon thought that the one desirable thing in this life was wisdom. He had it; his wisdom was the marvel not only of his own day, but of all later generations as well. The world has never since seen his equal in wisdom. In addition to his wisdom, he was the great and honored sovereign of a great people in the best era of their national existence, and his wealth was sufficient to supply him with all the luxuries of the oriental life. It does seem that, humanly speaking, he ought to have been supremely happy. But after long years of ceaseless searching after happiness, when the sunset of life was reddening the western horizon of his earthly pilgrimage, he said these memorable words: "Let us hear the conclusion of the whole matter, fear God and keep His commandments; for this is the whole duty of man." Wonderful words these to come from the wisest man the ages have produced, and yet the words are as true as the eternal verities themselves. To you, college men and women, with life's possibilities stretched out before you and with daily routine of college tasks constantly surrounding you on every hand, the serious business of life no doubt seems to be the making of grades, success on the athletic field, or victory in a public forensic contest. Later in life these things will be forgotten. Ten years from now you will forget which side was victorious in the games of baseball between the universities

THIS UNIVERSAL QUESTION MUST BE ANSWERED.

of Virginia and North Carolina. Twenty-five years from now you will have forgotten what grade you made in mathematics or English or Greek. What you will remember and treasure as priceless possessions and richest legacies will be the hours you spent in the Sunday-school, the Young Men's Christian Association, the Christian Endeavor, the Church, and other religious organizations with which you may have been so fortunate as to ally yourself. And if you formed the habit of daily Bible reading at college you will count that as one of the sweetest and most helpful acquisitions of your whole life's career. It may be that after you leave college and enter upon real life, the siren of ambition may lure you to prefer business or pleasure or official position to the solution of this burning question of human life, but sooner or later, and the sooner the better for you and your soul's welfare, this great problem will present itself to you for solution as it presented itself to the Psalmist and has presented itself to every one who has breathed the breath of life, and *you must solve it.* Those who meet and answer properly this eternal issue in the splendid days of youth are exceedingly fortunate, blest! It is well for all of us to "Remember now thy Creator in the days of thy youth."

But why? Because the Bible commands it? No. The Bible commands it because it is necessary. But why? Because you are not really and truly prepared to live until you have met and properly answered this great issue of life. You may stay on the earth, that is to say, you may exist, but you will never fulfill the purpose your Creator had in your creation unless you meet and solve this problem of the soul. It is true that many men much in the public eye are not models after which to

pattern your career. It is also true that a great many such people have attained to success in a worldly sense of the word, but they are not fit examples for the young man or woman who would live the complete life to pattern his or her life after. I take it that college men are anxious to live the complete life, or else why are they at college? It is not the man who succeeds the most who has best used the boon of life. There are some things better than success. The man who amasses a fortune by misusing the living of widows and orphans is just as much a success as the man who to-day occupies the President's chair and directs the destinies of the greatest nation of the world. Both have accomplished their ambitions, both have succeeded. On the other hand Christ was a miserable failure, as the world judges success, and so was Socrates, and so were all the martyrs, whose blood has proven to be the seed of the Church. True success, not the momentary applause or volatile approval of the world, is what college men, ambitious as they are to live the lives that shall yield the largest returns to themselves and their fellow men, are eager to attain. The only way to attain such true success is to answer this question in your youth, when the evil days are not and the years draw not nigh in which you shall say that you take no interest in your soul's welfare; for only when you have settled this great moral issue are you ready to enter upon life's highway, assured of yourself and confident of ultimate victory.

HAPPY THEY WHO ANSWER IT IN YOUTH.

Mr. Orison Swett Marden, in one of his books, tells the story of a business man of large interests, whose

books were balanced each night so that were he to die before the next morning, his administrators could at a glance ascertain his wealth and settle his estate without accounting or litigation. This may not be good business, though if it were practiced there would be fewer failures in the financial world; it is good religion and also the highest type of moral common-sense. This is what the Master meant, when He said, "Watch and pray." The man who lives the complete life in Christ Jesus has his soul's account book so arranged that were he to die at any minute, his friends would be put to no trouble to find the exact condition of his soul's welfare. It is only the man of this character who is truly prepared to live the real life, to accomplish the most good in the world.

KEEP THE SOUL'S ACCOUNT BOOK BALANCED.

Did you ever think why we felt so little the shock of the assassination of President McKinley? It was because he was prepared to die, and therefore prepared to live. His policies were carried on by his successor in office because of the deep foundations he laid for them. And when the death summons came, it found him ready to answer because he was also ready to live. A beautiful illustration of this same great truth is contained in the career of President Harper of the University of Chicago. In the forty-nine years allotted to him, he accomplished more than the majority of geniuses can accomplish in a full threescore and ten. When the final hour came, it found him still at work directing

THAT IS TRULY TO LIVE.

the affairs of the vigorous institution his fertile brain had brought into existence. He died, but not a recitation ceased in all that great university, nor did a single change occur in any of the routine work of the institution. Every thing went on as before. Except in his home, where his lifeless form lay, there was no sign of death. He had been prepared to die, and only by being prepared to die was he prepared to live. The secret of the success of George Washington and Stonewall Jackson was that they were prepared to die. The stories of the victories of these two warriors are entrancing as we read them, but they are easily explicable, when we recall the records of their praying before entering into battle. Being prepared to die, they were prepared to fight their country's battles and if need be to sacrifice their lives on the altar. It is to such men as these, men who met and answered this great question in their youth, men who, being prepared to die, were all the more prepared to live; it is to such men as these that I cite you as examples worthy of your emulation. Place the example of these men before you and

"So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Living such a life you shall enjoy the peace of God, which passeth all understanding, that peace in the security of which the trials and difficulties and burdens

of life will take unto themselves a new meaning, that peace in the enjoyment of which you will be perfectly happy whether you be on a sinking ship in the midst of the Atlantic or seated comfortably by a cozy fire in the old homestead. But remember that you can have this peace only on one condition, that you meet and solve this question which the Psalmist proposed to himself, "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?" If you meet and solve this question you shall have the peace of God in your life, and through the help of the spirit of God you shall go forth a pleasure to yourself and benediction to your companions along life's highway. The Savior is ready and willing and anxious to help you answer this great and serious issue of life. He has said, "Come unto Me, all ye that labor and are heavy laden and I will give you rest." "Behold, I stand at the door and knock; if any man will open unto Me, I will come in and sup with him and he with Me." "Whosoever will, let him come and partake of the water of life freely."

AND TO HAVE THE PEACE THAT PASSETH UNDER-STANDING.

And in another place it is said, the plan of salvation is so simple "that a wayfaring man though a fool need not err therein." The way to attain salvation is to answer this question of the Psalmist under the guidance of the Spirit and by the help of the Savior. In fact, the reason why Christ came into the world was to help His people to answer correctly this question; for we are told

CHRIST IS ANXIOUS TO GIVE THIS PEACE.

in the Sacred Writ that "God so loved the world that He gave His only begotten Son that whosoever should believe on Him should not perish, but should have eternal life." And the blessed Christ Himself has told us with words of deepest assurance, "My peace I leave with you: My peace I give unto you—" and the Apostle assures us that this peace of God, which can be ours for the asking, has been the one thing about the Christian religion that has made it such a joy to the believer and such a weapon against the scoffer and the atheist.

This peace of God will make the world over again for you. With this peace in your soul, you will be in the world, but not of the world. With this blessed peace of God in your soul, there will come to pass in your heart the Kingdom of the Father and the Son. When this peace shall have entered into your heart and have become a vital part of your being, then there will have dawned a new and glorious day in your life—a day for which the greatest and wisest and best have ever longed as "the one far-off divine event, to which the whole creation moves," but a day which can come to the world only through the individual soul, aflame with the love of God because of the answering of this great question. Believe me, the golden age is neither in the dead and musty past, nor in the glittering visionary future, but in the now and the present for those who have answered the question the Psalmist propounded to himself in the words of the text,—for those who are hid with Christ in God.

AND THE JOY OF IT—HOW THRILLING!

CHAPTER SIX

STRIVING FOR THE MASTERY

1 Cor. 9:25—"Every one that striveth for the mastery is temperate in all things."

THERE is a metaphor involved in the text, the comparison of the Christian life to the race-course, and the appropriateness of the comparison is evident to all who think for a moment what the athletic contests of the ancient stadium involved. There were four great series of games celebrated among the Greeks: the Olympian, the Pythian, the Isthmian, and the Nemean. Paul evidently had in mind the Isthmian games, since he was writing to the Corinthians, near whose city these games were celebrated in honor of Poseidon or Palæmon. It is not necessary to explain the great store the Greeks set by physical training in their system of education,—they really regarded it as half of education. Nor is it necessary to describe in detail the rigorous training all who entered their races were subjected to. "Temperate in all things" is the phrase that exactly fits the conditions imposed. At the time that St. Paul wrote, the discipline began ten months before the time for the contest to take place and was so severe that only professional athletes could enter the lists. Even

THE METAPHOR INVOLVED.

their diet was regulated, as in the case of athletes of many American colleges to-day. Their diet is thus described by Epictetus: "Thou must be orderly, living on spare food: abstain from confections: make a point of exercising at the appointed time, in heat and in cold; nor drink cold water or wine at hazard:—in a word, give thyself up to thy training-master as to a physician, and then enter the contest." Nor is it necessary to relate at length the honors that came to the victor, who had his name sung from one end of the world to the other in the great national odes, the wall of whose native city was torn down for him to enter as he returned home, and whose name was enrolled forever in the hall of fame of his country. Manifestly all who strove for the mastery, for victory, in such a contest had to be temperate in all things.

This race to which Paul refers is typical of the race in which we are all engaged, the race of life, the realization of our aims, the making the most out of the time allotted us. I accept it that we, too, as the ancient contestants of the race course, are striving for the mastery, the mastery of something. I accept it as a universal principle in human nature that all men long for success. No man, be he bond or free, be he high or low, be he Greek or barbarian, be he veriest saint or foulest sinner, desires failure. Failure means incompetency, slavery, death, dissolution, decay. Success means mastery, life, real, earnest, abounding life. Where is the man, the woman, who does not love life and shun death; who does not strive for the mastery, for success, who does not bend

STRIVING FOR MASTERY UNIVERSAL.

every effort of his being to the avoiding of slavery, of incompetency, of failure? To all such, to all who, charmed by a siren singer, the melody of whose music they are powerless fo resist, push on to self-realization; to all, who filled with noble aims and lofty aspirations, strive for the mastery of themselves and their circumstances, for honorable victory and enduring triumph, St. Paul says, "Be temperate in all things."

THEREFORE STRIVE, BUT NOT INTEMPERATELY.

The intense individualism of the eighteenth and nineteenth centuries is losing caste among us. Men are no longer allowed to do just as they please in a great many things. We yet honor the individual and respect his rights and we are far from desiring to see all men developed according to a given pattern or run through the same mold. America will never become China, but we are conscious now that too much individualism does incalculable injury to many of the units of society and that it is better to abridge the individual's liberties at certain points for the welfare of the whole people. Already Herbert Spencer's Synthetic Philosophy, which is founded on an individualism so eccentric that, to be consistent, its author had to oppose free schools and free libraries, has ceased to exert the spell over men's minds it once did and to give shape and form to mankind's opinions as it did twenty-five years ago. We have realized that individualism, like socialism, like Confucianism, may be and frequently is intemperate. And no system of government polity can long hope to prosper that is founded on a basis of intemperance.

Consequently we hear of the New Federalism, of the Humanitarian Movement, of the Parliament of Man, of Church Federation, and of measures almost without number looking to the abridgment of individual, intemperate rights in the interest of the whole people. This protest against intemperance to-day is not only winning victories for prohibition in the South and the West, but it is calling great corporations before the tribunals of justice to answer for their intemperate violations of the law; it is developing new principles for the granting of franchises; it is wresting the public lands from those who have possessed them illegally; it is preserving our forests from wholesale destruction; it is rescuing the Niagara Falls from the hands of predatory financiers and saving it as one of the most wonderful cataracts of nature's workmanship; it is waging a war on unnecessary noise and dirt and filth in cities and on advertisements along the highways of public travel; it is doing to the death the patent medicine evil; it is everywhere pleading for the "Beautiful America." We are tired of intemperance, of excessive individualism, as a people in all the avenues of our activities, and we are asserting ourselves; we are deciding to be temperate in all things. Therefore the sun of our country's glory is far from its meridian; it is only yet in its early morning hours. Great as our country is, it is destined in the coming days to become greater still. Our country, blest of God with wondrous resources, with a bound forging to a position of leadership among the nations, is to lead them into larger fields still and to fulfill

A NEW FERMENT IN MODERN LIFE.

a nobler mission to the world. And this because the spirit of temperance, which is the fundamental condition of mastery, is abroad in the land, permeating the texture of our public life, affecting and molding the thought of our people, shaping and dictating and determining the acts of our legislative, executive, and judicial officials. It would seem as if St. Paul had twentieth century America in his mind as he wrote this word: at any rate it is evident that present-day America has imbibed the spirit of his utterance and is putting it into practical operation.

But there is a message in this text for us as individuals; "Every one that striveth for the mastery is temperate in all things." And especially is this message appropriate to college students,—to the men and women who, in the natural course of events, are to furnish leadership in the world's work, upon whose shoulders are to rest the weight and the care and the anxiety for the preservation and the exaltation of all the fabric of our social, political, industrial, intellectual, and religious life. If ever men and women needed to ponder these words of the great apostle, surely it is college students. They ought to become masters in their chosen realms of activity,—it is but natural that they should. They enjoy advantages beyond the great mass of their fellows, who look to them for leadership, capable leadership. Will they be able to furnish it? That depends on whether they are temperate in all things.

COLLEGE LIFE IMPOSES BURDENS.

A great many college men and women no doubt look upon their college days as a preparation for life;

and they are,—but they are also life and the same conditions govern the attainment of mastery in college life that obtain in the so-called real life. We must not suppose that college days are days only of preparation for whatever line of activity we have adopted as our sphere of endeavor; we are to regard them as a part and parcel of the life we are to lead after graduation. There is and can be no divorcement between college life and every-day life, because college life is every-day life plus the idea of special preparation and training. Let no college student even for a moment suppose that he can be intemperate in college and then become suddenly temperate on leaving college. Many men of brilliant promise, many women of large hope, have made fatal mistakes here,—mistakes from which they were never able after to recover.

COLLEGE DAYS ARE REAL LIFE, TOO.

Many college students look upon the four years of college life as an arena for intellectual development; and they are,—but this is not the only side of college life nor the only purpose of colleges. Those who have this idea and are intemperate in their pursuit of it spend their whole time on text-books. They even study on Sunday and so violate the fourth commandment. They do not frequent the college reading room and library; they attend religious and other public exercises in a listless way and are glad when they are over, feeling that they have lost just so much time from their books simply because

BOOKS ONLY A PART OF COLLEGE LIFE.

they have not lost it. Their literary society work is of a poor order; they fail to take sufficient physical exercise; they neglect the social intercourse of their fellows; they are continually grinding away at the mill of text-book knowledge. They are book-worms. Whoever knew a worm of any sort to do anything worth while? They are intemperate in their study. They need to read this ninth chapter of First Corinthians; they need to practice its precepts, to inculcate its principles into their life. They need to give up Sunday study, to take physical exercise, to enter into the spirit of religious, literary, and other public services, to become members of the college community as well as to be in it.

Then there are others who are in college for what they designate a good time—which phrase is a snare and a delusion—for their good time is from the start a bad one and becomes continually worse. They do not study systematically, but cram for tests and examinations. They always have time for visitors; they are themselves frequent visitors. They are perhaps especially interested in bodily exercise,—they desire to make a reputation as athletes, famed for strong physical manhood, of iron muscles, of steel nerves and sinews. Or perhaps they are too indolent for that even. They simply while away their time in gaity and frivolity and dullard inanity. They, too, are intemperate. They need to face about, to adopt a different course, otherwise the college cannot do much for them. I have not a word to say against athletics—I believe in athletics—I believe the man or woman in college who fails to take proper physical

BEWARE OF THE SO-CALLED GOOD TIME.

exercise will one day repent in tears and anguish his irreparable mistake. We all need a sound mind in a sound body. The man who enters into life with a weakened body is greatly handicapped in the race for success and is sure to go down when the crisis comes; but the man who enters into life with a weaker body than he ought to have had, is not only handicapped, he is a criminal as well. The glutton, the cigarette fiend, the dope artist, the drunkard, are all of them criminals and vile sinners against their own bodies; they are all of them alike doomed to fail, to grovel in the dust. A vigorous, healthy body is necessary to success, to mastery, in any undertaking; it is fundamental; it is the foundation upon which every edifice of enduring human achievement must be firmly established. Therefore college students have no right to neglect their bodies, neither have they the right to care only for their bodies. Nor do I condemn innocent fun, fun that works harm to no one, or visitation, or social intercourse, but I condemn excess in these things, intemperance in them. Intemperance in these matters as in the use of wine leads eventually to degradation and shame, to slavery, not to mastery. The man in college who whiles away his golden moments, freighted as they are with the earnest of great things, surcharged as they are with the atmosphere of elemental greatness, in pleasantry and gaiety and flippancy will be a loiterer and a hanger-on all the days of his life. Therefore if you would attain the mastery, be temperate in these matters.

Nor should college students neglect the cultivation of their spiritual gifts. The pagan world was satisfied if a man had a sound mind in a sound body—that was

as far as their religion could carry them. But Christianity and Christian institutions have a higher ideal; Christians cannot stop here. They must go farther. Our educational system should insist first, upon a sound body; secondly, upon a sound mind; thirdly, upon sound religious instruction as the basis of character, as the anchor of the soul, as the inspiration of conduct, as the dynamo of all hopes, aspirations, and endeavors. It is, of course, possible to be intemperate in religious matters. The monks were—they shut themselves off from the world and gave themselves over to spiritual contemplation and the singing of psalms. No doubt they developed strong spiritual life, some few of them at least, but they did not gain the mastery of the world for Christ—they ran away from the world and left it to the devil. The Puritan, too, was intemperate in religion—everybody else was wrong and he alone was right—the spirit of intolerance was in him. No doubt there are types both of the monk and of the Puritan in every college. Then there are fanatics in religion as in other things, men who are deeply pious, women who are devoutly consecrated, yet whose example we should not follow because they are intemperate. The monk would lose the world to Christ in his endeavor to save himself. The Puritan would drive men from Christ by imposing hard conditions. The fanatic, who has zeal without knowledge, would disgust conservative people, whose religion is just as genuine as his own, though not so much on the surface. They are all alike intemperate. We need temperance in religion

as in other matters, in order to the mastery. If any are giving too much attention to spiritual matters at the expense of mental preparation and physical development, it is time for them to call a halt, to take an inventory of their stock in trade, to consider what it takes to attain the mastery, and to divide out their time accordingly. We want pious, devout, consecrated men and women, but these characteristics are possible along with strong minds and vigorous bodies and are oftenest found in their purest form in connection with these. I have no patience with the student who offers as a reason for not knowing his lesson that he was reading his Bible. I believe in Bible-reading, daily Bible-reading, but I believe it ought to help us do our secular work better and not to hinder us from doing it. Equally condemnable is the man who does not study his Sunday-school lesson or have room for a voluntary Bible Study Course or for social service in the name of Christ because his text-books demand all his time. He has missed the better part of college life. While in college we need to develop strong, healthy bodies, keen, vigorous minds, pious, consecrated Christian character —all three, not any one of these, but all three—the glorious trinity of manly attributes which insure to their possessor ultimate mastery of the problems and perplexities and vicissitudes of life and fortune.

Not only for us as college students, but for us equally when college days are over and for all our fellow men as well, this text has a meaning. If we would be masters, if we would excel, if we would make the world better and fill our place in the plan of God's universe, we must be temperate in all things. Do you wish to make money? Then make money.

That is a laudable ambition. Wealth has ever been the handmaid of progress and enlightenment and civilization. But don't be intemperate in your acquisition of wealth. Don't take unfair advantage of your fellows; don't pave the pathway of your success with the skeletons of those outdone by you in the race. Use your means to help, not to hinder, to uplift, not to degrade, your fellow man. This is to master wealth, not to let it master you. The same principle holds true whether you enter one of the learned professions or follow the plow handles or stand behind the counter or minister from the sacred desk. All these vocations are worthy, but they may become unworthy by being used intemperately. Paul realized that even an apostle could lose his soul while being instrumental in the saving of others, when he said, "lest by any means, when I have preached to others, I myself should be a castaway." There is danger of prostituting even the most sacred calling to base ends, of being intemperate in using it.

THE DEEPER LESSON FOR ALL MEN EVERYWHERE.

CHAPTER SEVEN

THE MORE ABUNDANT LIFE

John 10: 10—"I have come that they might have life, and that they might have it more abundantly."

SOCRATES, the greatest teacher of the Greeks, believed that perfect wisdom resided in the mind of each man and that the only thing necessary to develop a man was to get him to speak out what was in him. He, therefore, in all his teachings, never gave his pupils cut and dried knowledge, but ever sought to lead them to give expression to their own ideas. No teacher of Greece ever had such a following as he, and none exerted a more enduring influence upon after generations. No man ever developed by his teaching more intellectual giants. Socrates' idea of the teacher's function was that he should quicken the mind, develop the intellect, animate the reasoning faculties. This he did, and Plato and Aristotle and the other great philosophers and teachers of Greece after his day got their inspiration from him. To him and to them life was intellectual acumen, insight, mental gymnastics.

GREEK IDEAL TEACHING.

Quintilian, the greatest teacher of the Romans, had no such idea of the indwelling of perfect wisdom in man as that held by Socrates. He looked upon life as

an arena of action and upon man as a part therein. He believed that training was necessary to enable a man to do his best, and that that training should begin in his boyhood and continue throughout his life. The teacher's function to him was the training of a man for action by the discipline of himself and his feelings. You can see this idea of his on every page of his work on oratory, the *Institutiones Oratoriae*, in twelve books. He taught some of the greatest men of Rome, such men as Pliny the Younger, the distinguished letter-writer and philanthropist, and Tacitus, the famous historian, besides the members of the imperial family, being the first teacher at Rome to receive a salary from the public treasury. His method of teaching literature, original with himself largely, is the method now in vogue in our colleges and universities, and has never been improved upon. His idea was to touch the hidden sources of feeling of his pupils and thus develop them to be men of action in the fierce arena of life. And he succeeded. No man has ever been possessed of gentler feeling, more deft emotions, than Pliny the Younger, and no historian has ever couched in trenchant phrase so much of stirring passion as the matchless Tacitus—both of them pupils of this master teacher and the finished product of his exquisite handiwork.

THE ROMAN EDUCATIONAL AIM.

But it remained for Jesus Christ, not only the Son of God and Savior of the world, but also the prince and perfection of the teacher's art, to give to the world the true standard of teaching. In Him, Jesus of Nazareth, was not only found the perfectness of the Godhead

bodily, but also in Him dwelt the principles that make teaching one of the noblest of the arts. Our Savior is spoken of as a teacher a dozen times where He is called a preacher once. He looked upon His mission as that of a teacher. He ennobled the teaching profession, and never man taught as He. Wherever He went the people flocked to hear Him. They forgot their bodily needs in their eagerness to hang on His words. So popular was He that the elders and priests, the Pharisees and chief rulers of the Jewish race maligned Him and persecuted Him in the hope of breaking the spell of His teaching. In vain. The teachings of the Savior are more alive to-day than ever before. And though He wrote no books on pedagogy, more books have been written on Him and His method of teaching than on all other teachers of all lands in all times. Jesus Christ stands forth to-day as the sublimest teacher in the world's history. Now what was His conception of the teacher's function? Was it to make of His pupils intellectual giants? Not at all. His enemies asked of Him how He knew letters, never having studied them. His pupils were mostly ignorant, unlearned men. Was it to beget pleasurable, passionate feelings in His followers, as with Quintilian? Not at all. His message was not to whoever knows, nor to whoever feels, but to "whoever wills, let him come and partake of the water of life freely." Not that our Savior would condemn knowledge or feelings, not that; but that He directed His instruction to the will, the arbiter of our being, the commander-in-chief of our

CHRIST THE MATCHLESS TEACHER.

knowing, feeling, and other psychical faculties. Christ knew that, if he could get men to will aright, the knowing and feeling would take care of themselves. His teaching is directed to the will, and His purpose as a teacher and as Savior is stated in the words of the text, "I have come that they might have life, and that they might have it more abundantly." Paul had this function of the Master in mind when he said, "For me to live is Christ." Paul's purpose as a teacher was that of his Lord—it was life, the more abundant life.

In the oratory of the Greeks, Romans, and Christians are found the same differences as to aims to be reached, ends to be attained, as we have just found to animate their three greatest, most representative teachers. Greek oratory sought to convince the intellect, Roman oratory to stir the emotions, Christian oratory to influence the will, beautify the conduct. Demosthenes, in his famous oration on the crown, sought to deduce proof that would convince the intellect of the hearers that he deserved the crown and that Aeschines' arguments were untenable. He is the world's greatest orator in the realm of logic and intellect. Cicero, in his defense of the poet Archias, disregards evidence which might have been had to prove his friend's right to the Roman franchise and citizenship, and spends his time in singing the praises of poets and the literary life. No more eloquent encomium has ever been paid the study of letters and the pursuit of the literary life than that paid to it in the person of the poet Archias on that occasion. And Cicero won his case, not because

ORATORY REVEALS PARALLEL PURPOSES.

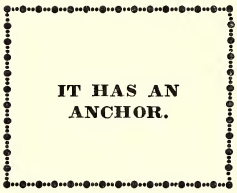
he showed by logic that Archias had a right to Roman citizenship, but because he made the judges feel that Archias deserved it. Cicero is therefore rightly ranked as the world's greatest orator in the realm of the feelings. The Christian orators, that is, the ministers of the gospel from Christ's sojourn on earth to the present day, on the other hand, have always directed the powers of their eloquence and the gifts of their persuasive art to convincing the will of men. They aim at conduct as the result of their preaching and teaching, conduct in its larger sense of life. This was Christ's aim—and no more eloquent sermon was ever delivered than the Sermon on the Mount. Though written from memory and many years after its delivery, its effect on him who reads is unparalled by that of any other piece of oratory or composition the world over. In the realm of the will, in the bivouac of conduct, of life, Jesus the Christ is the greatest orator in the world.

The ministers of His gospel, His pupils, have followed in His steps. They are not satisfied with convincing the intellect of the reasonableness of the faith delivered to the saints, nor do they stop with awakening the emotions and stirring the feelings by their ministrations. They do not attain their aim, they feel that their efforts are in vain, unless Christian conduct follows their labors, unless in the hearts of their hearers there appears life, the more abundant life. What, then, are the characteristics of this life, this more

CHARACTERISTICS OF THE MORE ABUNDANT LIFE.

abundant life which Christ came to teach and preach, which His ministers strive to beget in their hearers, and which all His followers seek to attain?

1. It is an anchored life. The more abundant life selects out of the many conflicting doctrines and teachings of the race that which is best for its own development and erects it into a doctrine and bond of belief—and this doctrine and bond of belief constitute the view-point from which the individual looks out upon the world, its problems, and life. This gives consistency, and none of us can live our best lives unless we are consistent, unless we have an ideal according to which we shape our actions, a line to which we hew in all matters presented to us for solution. Nor can we have such a standard, a basis for consistency, until we have settled within ourselves the things we believe and live right out from them our lives in harmonious, serene consistency, because we have settled on the fundamentals of life and life's work. So long as we wander, so long as we shift here and there, blown and tossed about by every whim or ism or doctrine of whatever character that comes our way, we cannot live the more abundant life. So long as we are uncertain where we stand on the great problems of life, so long as we have no compass within us pointing toward the north star of one unaltering purpose, so long will we fail to reach the point where we can hope for any large growth or wide usefulness in our lives. This means that Jesus was supremely wise when He said in the words of the text, "I am come that they might have life, and that they might have it more abundantly."



Men who have brought things to pass in all ages of human development in all lands have felt the necessity of anchoring their life to a definite program of belief on the great problems of existence, of taking a stand relative to the meaning of it all, whence they could view life as a whole and in all its parts. Thus and thus only were they enabled to accomplish the great work they wrought out in the world. They were men of force, of character, simply and solely because they had an ideal, a standard, in terms of which they weighed all problems and propositions and which gave them ballast on the voyage of life. Plato's standard was the doctrine of the immortality of the soul and the feeling that he must do all he could to bring the ideal intellectual life to be the real life. This is well brought out in his masterpiece, The Republic, which republic never existed, no more than More's Utopia existed, but which Plato hoped, through intellectual contemplation, would some day exist. With such a standard and with such a purpose, Plato became one of the profoundest thinkers and philosophers who has yet appeared upon time's arena. Cicero had a definite, set belief in regard to fundamentals. His standard was to live the life of a goodly, patriotic citizen of the republic as it then existed, that he might be remembered when he was dead. Thus is explained the pertinacious vehemence with which Cicero condemned Mark Anthony in his Philippics, even though he saw his own doom in such a course of action. We honor Cicero's name and memory, because true to his ideal and devoted to his

SUCH AN ANCHOR NECESSARY.

country's welfare, he died a martyr's death for his principles. Cæsar, however, while he had a definite program of life, denied the immortality of the soul, felt that the few years allotted man on earth is his only life, and consequently spent that time in furthering his own ends, even to the overthrowing of his country's ancient and time-honored constitution. We can find numerous examples of the same truth among all nations, civilized and uncivilized, for the great deliverers of all peoples, the men who have stamped their personality on their fellows, have ever and always been men of an ideal, a standard, with an anchor to their lives. Of no man was this truer than of Gladstone, the great English premier, who while versed as few men in statecraft and literary lore, yet was so fixed in his religious convictions that his book in answer to the higher critics of the Scriptures stands without a peer.

To live the more abundant life, then, you must have a view-point, an ideal, which shall serve as a ballast for your life's ship on the stormy voyage of human existence. And this means in our Christian land the putting on of Christ, the adoption of His standard of what a man ought to be, of what life ought to mean. With infinite pity do I think of the gropings in the dark of such master men as Cicero and Plato and Aristotle and Socrates—men who, despite the darkness in which they groped, rose to greatness and to fame. How often have I wished that such men could have known and felt and experienced the inspiration that the life of Christ and His matchless teachings would have brought into

CHRIST THE BEST ANCHOR.

their lives. If they could live the lives they did live and catch the luminous glimpses they did catch of the spirit world without Christ, what could they have attained, what lapses of spiritual exaltation could they have covered with Him and the glorious leadership of His life and example! How thankful we should be for the opportunity at our door, surrounding us on every hand, of making Christ our example, our guide, our leader, our inspiration, in our struggle upward for the attainment of the more abundant life! Let us take Christ into our lives as our ideal, the anchor of our eternal hope, and let us strive that our lives may be hid with Him in God.

2. It is a consecrated life. The word consecrate comes from two Latin words, *con,* in its aoristic sense of completely, and *sacro,* dedicate, and therefore means completely dedicated to the ideal we have chosen for our life. The hermit believes that he ought to withdraw from active, actual life and live in seclusion. He consecrates himself completely to it, and so lives out his days. Darwin in his early manhood conceived the theory of evolution, consecrated himself to its demonstration, and the myriad of facts that he could cite in substantiation of that theory became a proverb in his day and is referred to to-day as one of the marvels of the human intellect. Herbert Spencer consecrated himself to the development of a complete system of philosophy, a full-orbed exposition of life, and his Synthetic Philosophy, replete with learning, packed with fact, weighted down with information drawn from all quarters of the earth and

COMPLETE DEDICATION TO THE IDEAL.

sea and sky—a work which might well form the labor for the life-time of half a dozen scholars, stamps him as one of the world's great workers—monuments these of the power of the consecrated life. Livingstone consecrated himself to the salvation of Africa. There he lived out his days, in deprivation and want, separated from the joys and comforts of civilized life. There he sowed the seeds that are now reaching fruition, and future generations of Africans, living in large cities or on wide-acred farms, surrounded by the blessings of peace and prosperity, and comforted by the inspiration of our holy religion, will rise up and call him blessed. Jesus Christ left the portals of glory and inhabited among men. They tried to make Him king. Satan offered Him the homage of all the world. But He would none of it. His purpose was to die the death, to show forth His matchless love for man, and so to save the world. He consecrated himself to that purpose, and millions everywhere throughout the world regularly assemble to worship in His name and receive inspiration from Him for their life and labors.

Let me therefore urge you early to adopt a purpose in life. Consecrate yourself to it. Decide just as early as you can what that purpose is to be, then bend every energy of your being to its accomplishment. In this way success will attend your efforts, in this way you will attain to positions of usefulness and influence and mayhap of eminence, though that is unessential to the best living. High purposes, noble motives, ennoble men, not achievement alone. You cannot fail to do the things to which

PURPOSE MAKES LIFE.

you are consecrated. Therefore consecrate yourself to something. Choose your life's work and then early consecrate yourself to it; consecrate yourself to it, whether it be teaching, preaching, the law, medicine, farming, business—choose your field of labor, consecrate yourself to it, stick to it and with Christ as your standard you will develop day by day to the full stature of a man or a woman of enduring worth of life and character—you will be living the more abundant life in its quintessence.

3. It is a contented life. This does not mean a life of idolent ease, atrophic inactivity. It means the lack of worry, that arch enemy of human contentment, happiness, and longevity. Nothing so wears a man out, nothing so soon disqualifies him in soul and body, as worry over the affairs of life. Worry makes more nervous wrecks than all the business enterprises of the world combined. There is no remedy for it so sovereign as the contented life founded on the bed-rock of abiding religious faith. People of large faith in the ultimate realities of things are freest from worry. And the presence of anxiety and worry in the life is evidence of the lack of religious faith. The contented life, the more abundant life, is conditioned on faith—faith is its *sine qua non.* The man without an abiding faith cannot do his best, cannot live the more abundant life.

FAITH A SINE QUA NON.

This contented life bids you in whatever sphere of action your lot is cast, therewith and therein to be content. It also bids you to be the best man you can be, to attain the highest ends of which you and your

inborn native gifts are capable. God wishes His creatures to grow, to advance, to prosper, to rise from their dead selves to higher things. There are a great many who do not understand this. They think that they must torture their flesh, deny themselves pleasures, that they may therein please God. This was more true of past ages than it is to-day, but it obtains in certain quarters even to-day. It always produces the amen-corner type of Christian, with sad face, clouded countenance, and mournful appearance. To such, religion is not the rejoicing, the happiness, the contentment it ought to be. We need sunshiny, beamy-countenanced Christians. The Catholic priest, who was assassinated in Colorado a short time ago, was a man greatly beloved by all for his piety and practical Christianity. But when his body was being prepared for burial great iron rings were found imbedded in his back—put there to torture his flesh and beget religious emotions. Such a thing would not be commended by our Savior. St. Jerome, one of the most scholarly and saintly of men, was so fond of literature, especially the pagan Roman literature, that he decided to deny himself the privilege and pleasure of reading it. He could not, however, try him never so hard, withhold himself from his Virgil, Cicero, and Horace, to which sin he confesses with shame. His wrong was imaginary. Christ would never have imposed upon him such a denial of the normal development of his powers. Christ would have you be contented with your lot, that is, to be master over your circumstances, not to let them overmaster you by

BE HAPPY AND CONTENTED.

worry; but He would have you also progress, grow to full stature, be the best man, the best woman, you can be, in the sphere of action whereunto He has called you.

One of the most fruitful sources of discontent is the idea, lingering like a frightful night-mare over the life, that we are in a place beneath our powers, that we are destined to higher things, that we are not appreciated at our true worth nor rated at our intrinsic worthiness. The teacher in the cross-roads public school feels that he ought to be teaching in a college. The college teacher feels that he ought to be president of the college or head of some department in a university. If he could just get from his present place of obscurity, where the eyes of the world are turned from him, where he is not appreciated, he would forthwith spring into prominence and become a great man. The lawyer, the physician, the minister in the small town or village, conscious of the limitation of the horizon of his influence, feels the ranklings within him of a great soul, hears the whisperings of great things dinning in his ears. If he could only get to the great city, he would at once reach the pinnacle of fame in his profession, all eyes would be turned upon him, the praise and the eclat of the world would be his. The student in college chafes at the dull, deadening routine, at the daily monotonous bells, periods, and lectures, is restless to get out in the world where he can do something. He feels that the world will set a truer estimate upon him than his teachers. He longs for active life, is unhappy, and loses the best opportunity he will ever have of preparing himself for

WORK JOYFULLY IN YOUR PLACE.

a career of achievement and acquisition. Thus it is in all the spheres of life—discontent, unhappiness, failure, pessimism. This is not Christ's way, who would have us do whatsoever our hands find to do with all our might. The vital thing in all such discontent is to get to work. Be forward-looking? Yes, but never be discontented. The sovereign path to attainment, to lasting results, is through perseverance street and up difficulty hill. Walk that street, climb that hill, and remember that it is always the street and ever the hill right at your hand. Don't whine and pine your golden moments of fleeting opportunity away. Be a hero, be a man, take hold of your duties with a will, make a way, and before you know it you will be happy, contented in your sphere. Before you are aware of it the places above you will be beckoning for you to come on, to come up higher. Keep your eyes on the stars, but keep your feet on the earth and your hands at your task. Whatsoever your hands find to do, do it with all your might—this is to lead the contented life, this is to attain to the more abundant life.

4. It is a serviceable life. Life and action are synonymous terms. The life that ceases to act is soon dead. Inaction, stagnation, death, are but quick steps in a continuous, successive process. Our muscles lose the power of locomotion if unused and our eyes would forget how to see unless employed. Life and action are correlative, inter-related, mutually dependent. This is true in the physical world. It is no less true in the spiritual world, of which the physical world is but a reflection

and a shadow. There are no drones in the religion of Christ. He said, "My Father worketh hitherto and I work," and so must His disciples. A slothful man and a Christian have no community with each other. The Christian is a vital kinetic force for good in the world. He is no sluggard. His hands are continually at work doing the things his heart shows him he ought to do. The segment of his being is completed by the circle of his doing. He is all right within, he feels the impress of the divine image stamped upon him, but he is not satisfied unless he is at work, is doing something for the Master's kingdom and the salvation of other souls. He shows his faith by his works. Whatever his field of activity, whether in the pulpit, in the teacher's chair, on the rostrum, on the hustings, behind the counter or the plow, he is at work with his labor sweetened by the consciousness that he is doing God service and his fellow man good. His whole life, if spent as a Christian ought to spend it, would be one grand pæan of praise to God and sacrificing service to his fellow man. He realizes that what he undertakes for self will perish with himself, but that what he undertakes for God and His Kingdom, for his fellow man and his elevation, will endure and live on forever. And in this realization and its consequent endeavor he is living the more abundant life—the life that Christ came to bring to men—the only life worth living.

Ho, ye who spend your strength for naught,
And slight the blessings Christ hath brought,
Toilers for earth and time and sense,
Oh, what will be your recompense?
Of all that's done beneath the sky,
Little hath immortality;

What's done for earth fails by and by,
What's done for God can never die.

Ho, ye who join the eager strife,
For gold, or fame, or pride of life,
Indulge the lust of flesh and eye,
And for the world with worldlings vie;
Death shall undo your toils so vain,
And leave you no abiding gain;
What's done for time ends by and by,
What's done for God can never die.

Scepters and crowns will mock our trust,
Monarchs may crumble back to dust;
By moth, or rust, or thief, or fire,
Treasures shall flee and hopes expire;
Desire shall fail and strength decay;
The world itself shall pass away;
What's done for sense fails by and by,
What's done for God can never die.

When comes the king in royal might,
To crush the wrong and crown the right,
When all the saints in glory meet,
No more to die, no more to weep,
When thrones are set and crowns are given,
With all the rich rewards of heaven,
Oh, in that glorious by and by,
What's done for God will never die.

—*Edward Payson Marvin*

CHAPTER EIGHT

THE INGREDIENTS OF TRUE LIVING

Exodus 32: 18—"The noise of them that sing do I hear."

MOSES had gone up into the mountain to get from God the laws by which the delivered children of Israel were to be governed. It was a critical time in their national career. In it were involved eternal issues as well as the issues of temporal affairs. It was proper under such circumstances for the people to be concerned in spirit for the helpful outcome of the great and important mission of their leader. Moses remained longer in the mountain than they had thought. Their faith weakened. They cried out against him. They forsook God. They called upon Aaron for relief, and with their offerings he produced for them a golden calf. This they worshiped, giving themselves to music, singing, and dancing, by such conduct disqualifying themselves for the reception of the law which God was inditing for them on tables of stone.

THE SCENE BEFORE US.

There was nothing wrong per se in the singing of the people. Singing is an act of worship, when it is done in a worshipful spirit. The Scriptures specifically enjoin singing upon Christians as a duty, and it always

adds to the uplift and inspiration of the service of the sanctuary. These people could have been singing at this time and yet not have offended their God, provided they had been singing in a truly worshipful spirit. Instead they were engaged in wild, orgiastic singing and dancing before an idol of their own making, entirely dishonoring their leader, Moses, and their deliverer, God. Such singing is always sinful and under such circumstances extremely so. And no wonder, seeing their spiritual unfitness to receive the law, Moses broke the stones and visited upon them a speedy and condign punishment.

SINGING PER SE NOT A SIN.

From this circumstance, deplorable as it is, we should be able to derive certain suggestions for profitable living and the correct utilization of our time and talent. Rightly understood and interpreted, this incident sheds light upon various aspects of the true, vital life, the life we rightly call Christian. It contains suggestions for us as to the real purpose of life, how we can prepare to fulfill that purpose, what the nature of that preparation should be, how we are to use the power our preparation will yield us, and what place recreation and leisure hours should have in the program of our living as well as how this margin of life should be conserved. An investigation, though brief, into these inviting labyrinths of thought would seem to be profitable on any occasion and especially on an occasion like this and to an audience like this, buoyant as it is with

WHAT THIS SCENE SHOULD TEACH US.

the pent-up powers of exuberant youth and ambitious to fulfill in noble personal living the high and holy obligations of Christian citizenship.

What life's purpose is has always been an engaging theme and how best to spend it has been equally as engaging because involved inextricably in its purpose. Philosophers have discussed it. It is the old, yet new question. Epicurus said it was pleasure. The Stoics thought it consisted in self-control, through strict devoted adherence to this principle attaining to independence of external circumstances as well as victory over internal conflicts. Plato conceived it to be the subordination of lower to higher impulses. Aristotle advanced the doctrine of the sense of proportion, or the symmetrical development of the man, a sort of Darwinian evolution in morals. The Christian can accept no one of these, for whom the purpose of life, its end and aim, is involved in love of God and from this central force flows every principle of life and conduct. We gather this from the incident whence comes our text. The real sin of the people was not in singing, but in not loving their God. Had they had the proper love for Him, they would never have been singing such songs under such circumstances. This incident teaches that the purpose of life is best and most completely realized when men seek first the kingdom of God and His righteousness, when their lives have as their basic, energizing, controlling principle love of God, from which will flow love to man and service to Him.

LIFE'S PURPOSE SHOULD BE HIGH.

And this is a truth which college students and college graduates need ever to remember and keep vigilantly before them. The curriculum offers many avenues of insight into science, literature, and philosophy, and the tendency in many quarters is to erect other standards for life's purpose than the one we have shown to be fundamental and Christian. Learning is a good thing, but an educated man whose purpose of life does not flow from the eternal principle of love to God is hopelessly crippled as to the maximum usefulness of his activity. The Christian basis of life is the only sure foundation of a successful career and the system of education, which strikes at it or which pleads its inability to supply it or which even neglects or ignores it, is fatally defective at heart and lacking in the real constructive principle of true education. "First things first" should be the aim of every institution dedicated to intellectual development and the fundamental first thing is to have the dynamo of life excited by the Christian principle of love to God. When this condition had been fulfilled and this lesson learned, we shall be ready to understand the other subsidiary teachings of the text, and to fashion our lives like real architects into enduring character-structures of lasting value and worth.

THE REAL BASIS OF ENDURING SUCCESS.

The next truth which we deduce from the incident before us is that preparation is needful in order to permanent attainment in any department of human endeavor. First lay the foundation, settle upon the basic principles of life, then you are in position to

begin to get ready to live. And in that simple phrase, "to get ready," there is involved the difference between success and failure often. The Israelites not only were not worthy of the Ten Commandments because they failed to incorporate true love for God in their regimen of conduct, but also because they were unwilling to make the necessary preparation for the proper reception of their law-giver upon his return and for the law which he was to bring with him. The sad part of it was that they did not feel the necessity for such preparation on their part. They were anxious for the law, but wished it as a free gift, without any preparation for it. But God has not arranged the world that way. He is willing to do His part, but we must do ours also, and in no other manner can we obtain the bounty of His love toward us. These Israelites should have spent the time their law-giver was in the mountain, not in feasting and dancing and singing to an idol, but in prayer, and supplication, and the singing of spiritual songs unto the Lord, abiding His will and anxious to know and do it.

PREPARATION SHOULD FOLLOW A HIGH PURPOSE.

You who have now come with ripe success to the conclusion of your college career need not that I should enlarge in your presence upon the necessity of preparation, thorough preparation, for life and its absorbing duties. Because of keenness of vision and foresight on your part or on the part of those near and dear to you and to whom you are dear, you of the graduating class four years ago sought this place of preparation, and during the days and months and years that have

intervened you have labored earnestly, faithfully, devotedly, and so have arrived at the graduation period of your preparation,—a preparation which has been physical, mental, cultural, spiritual. You have done this work of preparation well, according to your several abilities and aptitudes and your Alma Mater is glad at this glad season to place upon your brow the ivy-leaf of victory and in your hand the diploma as evidence to the world of your fitness to render efficient service. But many who came with you are not here at this happy time. They came with a joy as keen and relishing as your own and entered upon the race course of college life with zest and enthusiasm. The course went over many rough places; the journey became tiresome; the work of preparation became irksome to them; their vision became blurred and they failed to discern clearly the need for the course and the preparation for life it would give, and so they one by one lagged behind, walked leisurely when they had ceased to run, and finally dropped out entirely. And in so doing they have greatly impeded their chances of great attainment. The power of their life to contribute permanently to their day and generation is materially lessened. You have often heard it said that there is plenty of room at the top. The reason for that saying is that the great masses of men are not equipped adequately to stand at the top. Nothing but lack of preparation, provided true character underlies, can keep the determined man from reaching the highest goal. The temptation to get started in business or enter upon the practice of

THE WORST FAILURE IS FAILURE TO PREPARE.

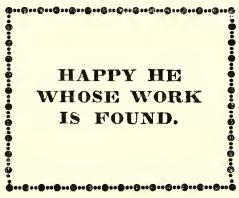
professional life is so great with many promising persons that they by yielding doom themselves to mediocrity, while capable of primacy—they must follow, while with adequate preparation they should lead. The worst failure is failure to prepare—to prepare for what we are capable of doing. The saddest men must ever be those who, looking back over their mediocre lives, conclude and rightly that undue haste to enter upon their careers wrested from them their opportunity of great achievement, when it deprived them of adequate preparation. Nor would I have you worry much over the kind of work for which you will make preparation. All work that is honorable is worthy of the best in a man, but he cannot attain that best without preparation. Get ready; then begin.

WORK SHOULD FOLLOW PREPARATION.

And this brings us to another truth, equally important and fundamental, that our preparation is for a work, a life-work. These Israelites did not realize that God had called Abraham from Ur of the Chaldees to be father of their race, through whom all nations of the earth should be blessed. They had heard that wonderful prophecy and knew that it was sealed by a covenant with God and that this covenant had been renewed again and again with the head of their race. Yet they did not realize its import nor incline themselves to undertake to labor for its accomplishment. And to get them ready to fulfill that promised covenant of blessedness to the nations their peerless leader had gone up into the mountain to get from their Ruler a code of moral law for their guidance, while they during

his absence, not mindful of the stupendous task awaiting them, nor appreciating its worth, fall away into sin and idolatry. And like them many men have failed utterly because with a great work to be done, they either were unable to understand its need, or unwilling to undertake its burden. The routine of a vocation is what we all need to give steadiness to life. It will save us from physical and moral stagnation. The man who can do the routine work well is the man who will arrive at the summit at last. The inconvenience of routine is the characteristic of it that most people resent, but the very inconvenience is often the discipline we need to qualify us for large attainment. A man to succeed in any great work must deny himself, take up his cross, and do the routine work necessary in his particular line.

We have said that it does not matter so much what line of work we engage in, provided it is an honorable business. We have now to remark, what is equally true, that our preparation, however thorough and complete, is hollow mockery and the strength it brings us worse than wasted energy, unless it be utilized in helpful, uplifting endeavor. The sluggards are like so many weights on the wheels of progress. Lazy persons are an impediment to racial development. The idle rich and the idle poor alike deserve our pity, and the law should define a vagabond as the man who has no occupation and compel the rich vagabond as well as the poor one to engage in some form of profitable industry. We all need to work. Happy is the man that has found his work and whose preparation is



adequate to meet its demands for efficient service. It has been charged that there are a thousand college graduates in New York City without employment. I am not denying this statement, but lamenting it. I will not even plead in extenuation of it, what is entirely true, that the per cent. of college graduates unemployed is much smaller than the per cent. of those who have not had such choice opportunity of preparation for life's duties. The point that grieves me is that a thousand men in any city, capable of work, should be without it. That is the pity and pathos of the situation. Such men cannot know true happiness.

There have been races among whom labor, work, honest toil to gain a living, was regarded as degrading. There have been others among whom work, while not considered degrading, was regarded as irksome and an evil to be delivered of as soon as circumstances would permit in each man's case. The Christian idea respecting it is the noblest, the sublimest yet conceived, that he that is greatest should be servant of all, that work is not a curse pronounced upon Adam for his disobedience, but a blessing which every man who wills may have, and he in greatest abundance who is most capable and serves most acceptably. In the light of this Christian doctrine of the sanctity of work, what an opportunity of abiding usefulness opens up to those who are thoroughly prepared!

It has been said that it is easy to work in this age, because everybody works. But it is not easy to render the maximum of service, and we cannot do it, unless

our preparation has been of the highest order. And herein lies a serious danger in our present-day social order. The young are so infused with the zeal of service that they are unwilling to undergo the patient preparation necessary to large achievement in their field of endeavor. Ten or twelve years in secondary education, four years in college, and an equal number in the university or technical or professional school, seem too much time to them to be expended in getting ready to work. They make the same mistake the children of Israel made. If Moses had come down from the mountain the next day after he went up, the people would gladly have accepted his laws, but they would not abide forty days and during that time devote themselves to spiritual preparation with view to their fitness for the law. Many young people will spend two or three years after their high school days in preparing for their life-work, but seven or eight they will not think of—it is entirely too much they say, and yet they cannot fail to observe that those around them who made such thorough preparation have forged dashingly ahead of their competitors, who, though longer in service, were yet less adequately equipped.

PATIENT, THOROUGH PREPARATION NECESSARY.

We are inclined, many of us, to the belief that steady application and self-confidence will eventually yield the finest fruitage of success. "There is nothing that can keep a determined man from success;" "Labor conquers all things;" "He can who thinks he can,"—these and other adages similar to them, framed and hung in the recesses of our mind, if not in our offices and our

studios, sum up in succinct form the philosophy that underlies this belief. But it is a false philosophy. As we have seen, we must have a lofty conception of the purpose of life, without which no amount of effort can yield success in its true sense, and added to this must be thorough preparation in order to get the maximum of efficiency in service. And this preparation must be broad as well as special. The specialist is a narrow man at best, and can be nothing else. He sees life in the small. The dentist sees the entire human system from the standpoint of the teeth and the oculist from that of the eyes, and a similar narrowness runs through every specialty whether of the body or of the industrial or social organism. The specialist's education should make his narrowness as little noticeable as possible. It should therefore be liberal first and then special, broad and then narrow, that he may render to his generation the best service of which he is capable and make himself the master of his profession and not his own soul its slave.

AVOID NARROWNESS IF YOU WOULD ATTAIN THE HEIGHTS.

But to act upon this principle is to run counter to the educational propaganda of the last quarter century and oppose the educational program of the present day, the fundamental doctrine of which is the elimination from the curriculum of everything which is not directly utilitarian and mercenary in its import. "Vocational Training; $pecial and Technical $chool$; Farm-Life $chool$; Normal $chool$; Dome$tic $cience; Bu$ine$$ College$; Manual Training; Less to Do with Latin and Greek Roots and More Attention to Potato and Cabbage

Roots; We Shall Get More Good From Our Schools When the Sound of the Hammer and the Buzz of the Saw Shall Have Supplanted the Rhythm of This or That Piece of Poetry Couched in a Language Now Deservedly Dead"—

FALSE EDUCATIONAL IDEALS.

These sentiments and others like them and in many cases more extravagant than they, are the slogans of our present-day educational leaders, true soldiers they of the bread-and-butter-and-pie brigade, but unfit guides in the great work of preparing the young for life; for life is more than making a living. They forget that the most practical education is that which puts the emphasis on preparation to live a life rather than on making a living, that centers around man rather than around practical. Sad indeed will be our national plight, if these would-be prophets of the new educational order ever succeed in shaping the schools of the country according to their professed ideals. But that they will succeed in their endeavors is hardly conceivable, in view of the common-sense of the American people and in view of recent investigations in other countries which for many years have tried the vocational educational system alongside the liberal and cultural with the vocational training added later. German experts declare that those trained in the vocational schools alone do not measure up in after-life to those who have liberal, classical, cultural training, and are far behind those who have added vocational training in the form of specialization to their liberal, classical, cultural training. And this is exactly as we should expect. Our work requires at our hands thorough preparation,

which in its turn requires breadth and depth of scholarship, sympathy with knowledge and life in all its related departments and complete mastery of that department in which we have elected to do our work.

But remember that the Israelites were singing and that singing is not in itself sinful. This suggests a further thought, a thought which this strenuous age needs to think and practice, that incessant work is hurtful to life in every avenue of its activity. A man cannot work all the time at his vocational duties and be a complete man. It will wreck his health; it will narrow his sympathies; it will limit his horizon; it will dwarf his spirit; it will shrivel his soul. He must have leisure, hours for recreation, an occasional vacation, time for singing, amusement, and enjoyment, in which his sympathies shall ripen, his horizon widen, his soul expand. Many people waste this leisure time, dissipate in unwise use of it what little vitality they have left from their daily toil, and so return to their duties less able to work than if they had had no leisure. The manner in which you spend your leisure moments will largely determine the complexion of your life and the richness of your success. If you are wise, you will learn that real rest is found not in wasting time in distracting amusements or in doing nothing, but, as Bismark discovered, in change of work, and acting upon this discovery you will have an avocation upon which you will expend habitually at least a portion of the leisure recreation hours that shall be yours. This will not make you less a specialist, but a sympathetic one, one who can feel

MAKE WISE USE OF THE LEISURE HOURS OF LIFE.

sympathy for others than his own colleagues or fraternity-men. Our Master spoke with authority as a religious teacher—that was His specialty—but He could also sympathize with every department of life. And while we may not hope to emulate Him in our capacity for sympathy with life, yet we can learn from Him the needful lesson of successful living, that our margin of life, our spare, recreation, amusement hours, should be utilized to some righteous end, not squandered in vice or frittered away in idleness. It is frequently these spare moments, used not to make a living, but to live our life, that enrich the soul and bring to our success in our daily vocation an enduring halo of lasting achievement. And in many cases the achievements in these leisure moments, the moments we must spend otherwise than upon our daily occupation, give a color and a charm to life that lift us into the realm of supreme joy and noblest service and serenest peace of mind and sweetest bliss of soul.

"If only we strive to be pure and true,
To each of us all there will come an hour,
When the Tree of Life shall burst into flower,
And rain at our feet a glorious dower
Of something grander than ever we knew."

CHAPTER NINE

LIFE'S BASIC PRINCIPLES

Romans 12: 11—"Not slothful in business, fervent in spirit, serving the Lord."

EVERY building presupposes a foundation, and the more towering the structure the more important the question of its foundation immediately becomes. The shanty need not go down to the clay or the bed-rock, but the skyscraper must. Every organization of human beings must have a constitution, written or traditional, and the importance of the organization varies directly with the excellence of the constitution. How a mere handful of friends may organize themselves for literary development or social conviviality need not be a serious matter, but the fundamental principles underlying the civil authority of a modern nation become vital to all mankind. So it is of life, my life and your life. The attention we pay to our life's foundation will largely determine the interest our fellows will have in our life. The skyscraper, whose steel supporting columns go down far into the earth's interior till they find a worthy resting-place on the unyielding framework of the world, not the fragile pigmy hovel squatting by the ocean's brim or perched

A FOUNDATION IS NECESSARY.

upon the mountain's peak, attracts our attention, commands our admiration. The Magna Charta, the Declaration of Independence, the constitutions of the nations, young and old alike, in the progress of liberty and freedom, not the by-laws of the Burgrahaw Country Club or of the Green Mountain Tennis Union, challenge our interest and compel our sympathetic concern. The life, cast in a large mold, placed in a large room as David conceived it, the life that therefore must have a broad, deep, solid foundation, and an expanding outlook on human problems and issues, not the life of the dwarfed perspective, of narrow horizon, of unstable substructure, does the world's work and receives, because it deserves, the world's applause.

THE FOUNDATION IMPORTANT.

The foundation of life is its important part. Without stability, without excellence here, no progress of enduring type is possible. Animals make no advancement from day to day nor from age to age because they make no provision for it, and they make no provision for it in that they pay no heed to the foundation of their existence. Many human beings are animals in this regard —they accept life as they find it, without foresight, eking out a paltry existence, leaving the world no better, perhaps worse, than they found it. The problem of human progress is the problem of getting the individual human being in youth to provide an adequate foundation for the duties and responsibilities of manhood. To this end we expend millions of dollars on schoolhouses and keep a quarter of a million persons employed in teaching. To this end we encourage a

myriad almost of organizations and foster at great outlay a magnificent coterie of tendencies ameliorative and uplifting in their import.

The college student encounters two crises in his preparation work, in constructing his life's foundation. The first of these comes when he arrives at college. He finds himself at this momentous juncture of time in a new atmosphere, among strangers, from whom he is to select his bosom companions, companions who are to have weighty influence in shaping his college career. Heretofore his companions had been those of his home and community circle; he has had his parents' wise counsel as a corrective to the often erratic judgment of youth. Now he must be his own counselor. In the home there was always the pressure of an authority outside himself tending to compel him to give attention to fundamental issues and duties first and to social, convivial matters secondarily. Now he is to determine to what ends he will direct his attention and to what duties and interests give precedence. He faces a grave crisis---a crisis which carries many a promising life down, in institutions which are not careful as to the morals of those who come and as to the moral training of those who have come. How important it is that at this critical time the most wholesome, uplifting influences be brought to bear upon the life and that distractions and allurements of an insidious, hurtful character, be eliminated, we all know. The first month in college will ordinarily determine the emphasis a man will place relatively on the essential constituents of life-prepara-

ENTERING COLLEGE BRINGS ON A CRISIS IN LIFE.

tion, or the embellishments of living that have small and only a subordinate, while yet a very real, place in life's substructure.

Those who survive the first crisis come to the second —graduation day—the day, when, having laid the foundation deep, strong, massive, the real work of erecting the superstructure begins —to Commencement Day, the day when the graduates are to commence to build their lives, to do their part in human uplift, to weave into the warp and woof of human achievement the texture of their own life's ideals. A critical day, this—a more critical than that on which four years ago college training was initiated. While we meet a new freedom and a new responsibility when we become citizens in the college community, yet even there we are surrounded by friendly advisers, whose chief pleasure is to give direction and impetus to the lives committed to them and whose chief business is not self-aggrandizement at our expense, but our advancement at their expense of energy, patience, and concern. Our course of studies was largely determined for us and wholesome advice and kindly admonition awaited us at every snare or pitfall. But on Commencement Day we face a changed order of things. We find ourselves in the larger throng of the bustling world of business and commerce, and while there will be friendly guide-posts along its way, we shall encounter the sign-posts of enemies also, and we must distinguish between them. Our work will not be longer laid out for us; it must be of our own choosing. The days of youth in the home and the days

CRISIS NUMBER TWO—COMMENCEMENT DAY.

of foundation work in college will prove powerful, willing allies to keep us true and strong for the right, but they will be allies only and not lords; we ourselves must command them or they cannot assist us to success.

In a crisis like this, a crisis that comes but once in a lifetime, the need of a chart and compass is imperative. Unless we have a rudder, we cannot control our vessel; and unless we have a life-policy, founded on basic principles, a policy that is adequate and comprehensive, we cannot hope that our life will be symmetrical or full-orbed. The foundation laid in the years of preparation for our vocation will stand us in good stead, provided we have constructed it out of the proper material and imbedded it on the solid rock of human character. But the foundation is not the entire edifice. Skill and patience and judgment will be demanded in the completion of the structure, and these qualities must be contained in our life-policy, our program of living and working, if we are to achieve enduring results. The fundamental qualities of such a life-policy, of such a program of righteous living, are contained in the passage of Scripture taken as the basis of the remarks of this occasion, under three heads:

A CHART AND COMPASS OF LIFE NECESSARY.

I. ATTENTION TO BUSINESS

"Not slothful in business," says the inspired writer to the brethren living in the world's capital city, and there was need of the message. The ancient world regarded work with aversion. Slaves were to do the necessary tasks of life. Naturally they identified their

slavery with their work and chafed under its exactions. Paul counsels all who render service to do so without slothfulness and it goes without saying that the missionary tent-maker expected every man to work. Christ had ennobled honest toil when He labored for eighteen years at the carpenter's bench. Labor, for the Christian, whether physical or mental, is divine and no truly Christian man is happy without his post of service in the world. Sluggards, drones, lazy men, we have indeed and always will have, parasites they upon the social body, but they are the abnormal, not the normal man—a complete overturning this of the Roman conception of the degradation entailed by work and an absolute reversion from the ancient exaltation of freedom from vocational duties having a materialistic aspect—a clear-cut denunciation of the old attitude of Roman civilization toward all effort for personal maintenance, and the glorification of its opposite.

WORK!—THAT IS THE DIVINE INJUNCTION.

Many feel that the twentieth century American pays too strict adherence to his business demands and that he is fast approaching the precipice of nervous prostration consequent upon too arduous attention to a single interest. I freely grant that there are men who have wrecked their lives by what is familiarly known as strenuousness, but it is not true that the American people as a whole work too hard, nor is it demonstrable, according to the latest books on social phenomena, that our people are

A FALSE NOTION ABOUT NERVOUS PROSTRATION.

more nervous than the English or the German or the French. The pulse of the entire world has been quickened within the last half-century, whether because of the rapid strides we Americans have made in material development or to the multiplication of the world's producing capacity through inventions we know not, but the rate of doing things has quickened and a new energy has transfused the world. But this does not mean that the world's population is on the verge of nervous wreck, even if the patron saint of our women is St. Martha and of our men St. Vitus, as some wag has put it. Speed is not nervousness nor is rapidity of production evidence of social neuralgia.

We work shorter hours than ever before in history. No age in mankind's annals has enjoyed so much leisure as our own. Our work is not hurting us. Work never hurts any one; rather it proves itself a wonderful preservative of health. But hurry, "the square of work," coupled with worry, "its cube," will bring disaster, and that, too, quickly. Not the man who does the most work, but the man who needlessly hurries and worries over his duties is the man who suffers from insomnia, ennui, hypnochondria, nervous prostration, and who soon comes to the zenith of his serviceableness and as speedily descends in creative capacity to the nadir of enforced inactivity and perhaps of permanent disqualification from further performance in his chosen realm of service. He who works habitually under high pressure, which is another word for hurry, is doomed already to pay the penalty of enforced relaxation and

WORK NEVER HURTS ANY ONE.

at a time not of his own choosing, but when nature shall elect. And he who adds worry to performance under high pressure is committing suicide with accelerated pace. The apostle would as unequivocally condemn you for overwork as for slothfulness in your business. It is our duty, our privilege, as master builders of the edifice of life, to find the golden mean between overwork and underwork.

Personally I do not think we have yet reached the maximum of human efficiency in business; the world's record for doing things has not yet been brought to its highest point. It is true that the productive capacity of the race has enormously multiplied in recent decades, but the high-water mark has not yet been reached. All our improvements practically have been in the line of mechanical development. Our tools are a marvel and our machines surpass in their prodigious energy the fabled achievements of the pagan deities. Wealth has multiplied and continues to multiply, but the end is not yet. We face an open door of great potentiality, of marvelous possibilities of increase in productive capacity. We are to witness marvels as great, greater as mind is greater than matter, in improved methods of applying human power of mind to the industrial and other problems of our complex and intricate social organism. Scientific management is a new phrase, but it contains a germ of portentous advancement for mankind. Its application to bricklaying has more than trebled the capacity of the master mason and left him with greater freshness and vigor when his day's work is done than his previous

HUMAN EFFICIENCY TO BE MARVELOUSLY INCREASED.

output of one-third that amount had left him. Other and greater marvels from its mastery await us. Human efficiency in business is to be wonderfully increased in the coming generation and it behooves us to do our part as trained men and women, for only such can have a part in it, to be found laboring for its ushering in. The surest plan for us to adopt in order to render well our part in this new order of increased efficiency is to be "not slothful in business."

An intensely practical question is that arising out of the demands of our business upon us. When does a man cease to be slothful in business? How assiduous should his attention and devotion to his vocational responsibilities be? Is he to have only one interest in life? These are engaging queries and admit of much divergence of opinion. Experience, however, seems to teach that too constant attention to one thing decreases efficiency in it and that the most successful men are those who master one line of work, become authority in it, and then have time for other interests. The old adage, "Work while you work and play while you play," while it is homely, is after all, as adequate a summing up of the world's matured judgment on this vital issue as can be formulated. If we employ our leisure moments in broadening our sympathies, if we steel ourselves during our working hours against hurry and at all time against worry, if we devote our vocational hours to work and not to dawdling, we shall meet with success the apostle's first requirement that we avoid slothfulness in our business, in our life's work.

II. ENTHUSIASM IN SERVICE

"Fervent in spirit," says the sacred writer, and the spirit is not written with a capital letter. And he was right. Attention to business is not sufficient in itself.

Energy devoted to our vocation may make us proficient in it, but might brand us as failures in life. There must be whole-heartedness in our service, else we might engage in a disgraceful, hurtful, disreputable sort of business. Unless you can be whole-hearted in the business you are engaged in, you had better get in another business—there is something wrong with it or with you in your relation to it. A business that is worthy of you will necessarily enlist all your sympathies, inspire your enthusiasm, beget your devotion, and impel perforce your consecration to its ends. Unless you entertain such sentiments toward your life-work, it is unworthy of you or you are not adapted to it. It becomes a drudgery to you and your performance in it is at a discount of efficiency and effectiveness. You are a bore to yourself and the yoke of life galls you. But how the heart thrills when you meet a man who is happy in his work, whose whole-heartedness and singleness of devotion to his duty are apparent in every movement, eloquent in every utterance! I love to meet the enthusiastic, consecrated man who is so full of his life's work that he cannot refrain from "talking shop." I do not expect to engage in his line of work, though he is anxious ever to make me a disciple, but I get a zeal and an enthusiasm from associating with him that

qualifies me for better service in my own vocation. Believe in your work. Be enthusiastic over it. Feel that it is a great work, worthy of your best energy, beneficial to your fellows. Put energy into it, the best energy of soul at your command. Be fervent in your efforts to meet each responsibility; be whole-hearted in your endeavor to achieve the very finest type of success, success that takes account of character as well as of mere acquisition and achievement.

Don't think about promotion in your performance of duty—don't be visibly ambitious—don't be selfishly grasping. Be so absorbed in your work, so devoted to your tasks, that you will be overtaken unawares, as it were, by promotion and crowned in spite of yourself with success. Have the spirit in your work of the office boy in the great department store. He was always busy and ever ready to do every chore that needed to be done whether it came in the specification of his contract with the firm or not. The proprietor noticed him and expected he would ask for an advance in wages. Six months passed and still no request for larger remuneration. The puzzled proprietor finally ventured to ask why he had made no overtures in the direction of receiving more adequate returns for his labor. "Well," replied the boy, "I suppose I ought to have mentioned it to you since you have called my attention to it, but really I was too busy to think of it." Are you surprised to be told that this boy later became a partner in the business and that he now ranks second only to the organizer of the business himself? Robert E. Lee said that "duty

DUTY, NOT PROMOTION, SHOULD BE THE AIM.

is the sublimest word in the English language," and he might have added with equal truthfulness that "the whole-hearted performance of duty is the sublimest thought-group of the secular type of which our mother-tongue is capable." Pay attention to your business, whatever it may be; give heed to it, and perform every act germane to it with singleness of devotion and whole-souled consecration of heart, energetically, enthusiastically, with fervency of spirit.

III. DEDICATION TO GOD

Not only "not slothful in business," not only "fervent in spirit," but finally, grandly, majestically, "serving the Lord." Without that concluding qualification, our passage might just as well have been written by Orison Swett Marden as by the great apostle to the Gentiles. Attention to business is all right. Whole-hearted performance of duty is better. But neither of these nor both of them together would be safe constituents for a life-policy, worthy planks in the platform of living for Christian men, without the third and concluding principle of conduct contained in the inspired admonition, "serving the Lord." It took an inspired writer to add that touch, but the heart readily assents. No life is complete without God. No life is a success without attention to spiritual interests, which are the most vital interests of life.

No men have ever yet been found devoid of the religious sense. The most degraded savages, so ignorant that many animals seem clever in comparison with

them, have yet a sense of dependence upon a power higher than themselves and a philosophy of how it is possible to please that power. The belief in God is universal, and in the religious disposition found in every human being the brotherhood of man and the fatherhood of God are indubitably established. The irreligious man is the abnormal man. The infidel is a spiritual monstrosity. The agnostic is a spiritual aberration from the type of being created in the likeness of God. The normal man is the man of faith, and the larger the man, the more abiding his faith. Man is incurably religious—so says the latest word of science. It is no sign of weakness to love God. Rather is it the manly, the courageous, the heroic thing to do.

MAN THE RELIGIOUS ANIMAL.

I would not essay to discourse upon the value of religion, how that, through the inspiration emanating from it and the soul renewal so characteristic of it, the world's progress is everywhere accelerated in direct proportion as religion is exalted. We all know the inward satisfaction of the religious life, the pure joy of the secret testimony within that we are God's children. Such a consciousness is ballast on the billow-tossed voyage of life, bringing with it, amid trials, amid hardships, amid tribulations, amid successes, amid reverses, a peace that passeth all understanding—a peace incapable of understanding, but in experience how blessed!

RELIGION AIDS PROGRESS.

Many otherwise laudable lives have a fatal weakness

here—they lack spiritual power, soul-force. There are men who give strict attention to business, who render whole-souled service in their vocation, and yet fall short of real greatness in achievement and enduring attainment in success, because their successes and achievements are self-centered. No self-centered life may be properly regarded as thoroughly successful. In order to reach the high-mark in living our attention to business and our whole-heartedness in service must be dedicated to God. The spiritual must control us, if we are to be truly human, for the best part of man is the spirit within him. Dedication to God means devotion to the interests of our fellow man, for no man can love God and hate his neighbor. It should be the purpose of our life to be attentive to our business, our vocation, fervent in the performance of every task confronting us, and dedicated, with every power of body, mind, and spirit to the service of God and fellow man. We should so live that through the daily performance of our vocational duties whole-heartedly, fervently, we may draw our fellows to Christ, the magnet He that never fails to transmit a new power into whosoever is touched therewith. The life that embraces as its basic principles such a trinity of virtuous aims, with conscientious adherence thereto, under God, is destined to come to real greatness and to a crown imperishable, incorruptible.

SOUL-FORCE IS LIFE'S REAL POWER.

CHAPTER TEN

THE USE OF TALENT

1 Timothy 4: 14—"Neglect not the gift that is in thee."

A MESSAGE to young people on the threshold of life is always interesting. Such a message the great Apostle to the Gentiles gave in the words of our text. The young man to receive them was Timothy, brought up in a devout family and dedicated to a great work. You have come from similar home surroundings and are embarking upon what forebodes to be, what ought to be, a great work. The apostle's injunction is therefore apropos to you this morning as well as to Timothy in the first century of our era.

A THRESHOLD WORD.

"Neglect not the gift that is in thee"—words easily spoken, but words requiring great effort to fulfil. The Bible fails to record a single injunction to laziness, to slothfulness. We are commanded to remember the Sabbath day to keep it holy, but we are also enjoined to work six days and in them do all our work. It is as much a sin to waste the six work days of the week as it is to break

WORK, BUT NOT ALWAYS.

the Sabbath. Experience seems undoubtedly to show that those who do faithful work for six days will not need to use the seventh for any unchristian end. The man in college who cannot find time on Sunday to serve God, but must violate God's law by studying his lessons for Monday, is almost without exception the man who idles away most of his six days for legitimate work.

"Neglect not the gift that is in thee"—but how? There are two ways of not neglecting your gift. The first is the simpler and the easier—and the one most often resorted to. It consists in mere use, mere employment of our gift. A man inherits from his father a certain tract of land. He uses it to support himself and his family—a far more commendable thing this than to allow it to grow up in weeds and briars. A man has a natural gift in mechanics. He gets a place and goes to work, securing a livelihood. Another man's gift lies in public speech. He accordingly preaches and does some good, but not all he is capable of. There are gifts as various as there are men in number, and most men are inclined to use their individual gift—a most laudable inclination—but I declare unto you a more excellent way.

MERE USE OF TALENT NOT WORTHY OF THE MODERN MAN.

That more excellent way is to develop and use. No matter in what line your gift may lie, you should develop it and use it. I commend the man who uses his gift, but I commend him more who develops and uses his talent. That man who is incapable of developing his talent has his life cast in a small mold and deserves our sympathy, and we should rejoice that his kind are rapidly decreasing. I do not know that there need

ever be any more of his kind, in view of the vast opportunities of education in the reach of even the poorest. The door of opportunity, of development, is closed to no man to-day who is willing to pay the price of development. An increasing number of young people are knocking at the doors of our colleges, anxious to contribute in any honorable way possible toward defraying their expenses, and this is a hopeful sign of the times.* May their kind multiply! But worthy of all condemnation is the man who will not avail himself of the opportunity within his grasp for development. Develop your gift;—then use it —that is the proper meaning of Paul's injunction.

DEVELOP YOUR TALENT: THEN USE.

When we have developed our gift, we are much more capable of rendering efficient service in our vocation. The most successful men are those who develop their gift before using it practically. Statistics show that the vast majority of the most successful men of this age are college graduates and many of the other great ones have had some college training. Does education pay? Does development pay? Facts are eloquent in forcing an affirmative response. A man's earning capacity is multiplied many times by his developed talent and his chances of enduring success are immeasurably increased. The recognition accorded him—a goal that can be reached

AND THIS DEVELOPMENT PAYS GRANDLY.

* For a list of such men and women who have come to greatness, see a book by C. B. Riddle, "College Men Without Money." Thos. Y. Crowell Co., New York.

only through development—is an unearned increment that lends an ineffable flavor to living and renders life worth while. His developed talent properly used, will make a man a leader who would otherwise have been a follower all his days. How do the leaders of men differ from their fellows? Not so much in talent nor in its mere employment, but in the use of developed gifts. Energy is good, but it is better to use some of that energy to develop your talent for larger, more effective service.

But there are two methods of development—narrow and broad, short-sighted and far-sighted. Narrow development produces a narrow man. A narrow man is incapable of broad vision, of sympathy with life in the large, and what the world needs is intelligent sympathy along with most competent judgment. There is a tendency in our time to observe the infant from its birth to discover, if possible, the peculiar bent of its make-up and to turn every particle of its training in that direction. This tendency I deplore—it is making us deplorably and crassly materialistic and rendering us increasingly more incapable of producing anything great in the intellectual and spiritual sense. A nation's contribution to noumenal and spiritual conceptions constitutes its fund of greatness, not its wealth, not its pyramids, not its roads, not its skyscrapers, not its navies. The builders of the pyramids of Egypt and the road engineers of Rome are forgotten, but the discoverers of new ideals of life and thought and conduct, their contemporaries, are household words in every land to-day.

AVOID NARROW DEVELOPMENT: IT CRIPPLES.

Do not understand that I am condemning wealth. A country in which there is no wealth has never been able to leave a definite impress on the world. I believe in wealth. I believe it is the duty of some men to make money, to become rich. And I have no doubt that I now speak to some who will one day be millionaires, or who will miss their calling. I believe it is as much a sin for some people to be poor as for some others, who achieved their end by dishonest means, to be rich. Some are called to be rich, their gift lies that way, and they will be sinners against God's purpose for them, if they fail to become rich. But God has not called all to riches. I am inclined to think He likes poor folks better, since He made so many of them. And those who have the gift to make money need, not the narrow, but the broad, development, if they are to enjoy the fruits of their industry in life's eventide. Pity the rich man whose narrow application to money-making has made him a pauper in every other respect.

DON'T LIMIT LIFE'S JOYS TO MONEY-MAKING!

Nor would I be understood as opposing specialization. We need specialists, but we do not need narrow specialists. A successful physician said to me recently that he believed that medical specialists did a great deal of good, but often a great deal of harm. "But how do you explain that?" I asked. "Very easily," came the prompt response. "The specialist views every organ of the body from the standpoint of his specialty. He

DON'T BE A MUCK-RAKER—HAVE EDUCATIONAL PERSPECTIVE TO YOUR TRAINING.

frequently treats symptoms, and in getting his special organ in good shape will derange the system in many other parts. Frequently a deranged special organ has a deep-seated cause, which when removed will set the special organ all right again. In these cases specialism does harm." The harm is not in specialism, but in its narrowness. A man who knows only one thing cannot know it perfectly, because perfect knowledge takes the particular element's relations to other things into consideration. The narrow specialist cannot see the rose for its petals; nor the forest for its tree; nor the heavens for the stars. He is incapable of perspective, and no life, just as no picture, can be complete without perspective. The picture of the man with the muck-rake in Pilgrim's Progress is an apt portraiture of the man who can do only one thing, who knows only one thing. Know your specialty; be the best informed man in your line; be second to none in definite, accurate mastery of your vocation—but do not stop there, rather do not begin there.

The man who makes his specialty count for most is the man who arrives at the station of thorough mastery in his vocation through the road that touches life and knowledge in all their phases. He does not take the underground tunnel, but God's open country. Such a man is sympathetic, broad-minded, sees things in proportion, and is destined by conscientious performance and strict adherence to duty to rise to highest attainment in his special line. This brings us to the consideration of one of the most vital questions in life—what is the proper time to

DON'T TRY EDUCATIONAL SHORT-CUTS—THERE ARE NONE.

make special preparation for one's special work? Many think as soon as they can read and write, they should begin at once to specialize, and there are special schools which for the paltry consideration of the added dollars it will bring them stand ready to decoy unwitting youths into putting that belief into practice with them. They will promise glowing prospects for wealth-production after six months in their school. Everybody knows that six months is not time enough to develop a man into anything but—*a squash.* It takes time to make an oak, but a sapling can come forth in a brief summer. There are no short-cuts to life-preparation. God has ordained that the development of the higher orders of His creation should be slow, but mushrooms grow up over night. Not how long it will take me to get ready for my calling, but what does it require for me to become thoroughly proficient in it, should be uppermost in every young man's mind, in every young woman's mind. We are not designed so much to make a living as we are to live a life. The world does not owe me a living, but I owe the world to live a life worthy of my gifts, uplifting to my fellows, and so adequate in assisting in the world's progress and elevation.

DON'T STAND THE EDUCATIONAL PYRAMID ON ITS APEX!

Others feel that, when the high school course is completed, we are then ready for the special or technical school. They do not see any need for the college—the literary college, and regard the four years spent therein as wasted time. What a blunder! We need a foundation before we erect our house. To build the roof first would display gross ignorance of the builder's art. It is equally as

disastrous in life-preparation to begin with the end. The end of life-preparation is mastery of our specialty. To begin with it first is to stand a pyramid on its apex —it may stand poised in mid-air, an ungainly spectacle and quite different from its maker's design, but the chances are that it will topple over. The college furnishes that broad, thorough, stable foundation that is so fundamentally needful in order to keep our specialty from narrowing us and emptying us of all capacity for sympathetic communion with our fellows and from contributing our due proportion of service to the world's uplift. We need special and technical schools and must have them, but they do not propose to give a broad foundation to life and should not be sought till our college course, which undertakes this very thing, has been completed. It takes a long time to graduate from college and then spend three or four years in the special and technical schools, but the experience of all who have done it is so satisfactory that no sacrifice possible needful to this end should be begrudged by the young person who aims at the ripest fruitage to his life's endeavor. The special and technical school should follow the college and cannot be thought of by discriminating educators as capable of taking its place.

But where shall we lay our foundation? What sort of college shall we choose? A state college? A privately endowed or owned institution? Or a Christian college? To raise this question is to answer it. Why have you chosen a Christian college rather than some other college? It is because you value Christian character above intellectuality and consider it the most priceless possession in the world. State institutions

cannot emphasize the religious life. The state and the Church are to be kept forever separate in this country. Privately endowed or privately owned institutions are not necessarily irreligious, but they frequently are, and many are fast becoming sporting resorts where habits of lavishness and high-living are inculcated or at least imbibed. But the college, which is thoroughly Christian though free from all sectarianism, the college where every possible effort is put forth to create a wholesome, heathful, inspiring Christian atmosphere, is certainly the proper scene for the unfolding into flower and the ripening into fruit of Christian character. The spirit of the college you attend in the formative period of life, wherein decisions affecting the attitude toward the things of the spirit are unconsciously arrived at, cannot but have a tremendous influence in shaping your life's ideals and principles. The atmosphere of the genuinely Christian college has saved to the world, to the Church, and to himself many a promising youth, who under different environment would have gone down in dissipation to an untimely death. Your state college should be for those who are maturely developed in character, for those whose standards of conduct are so determined that looseness in moral life, laxness in Christian living, and insidious temptations of every kind can exert no compelling attraction for them. We run too large a risk, an irreparable risk too, in seeking our foundational development, while yet immature, in any other than a distinctly Christian environment.

CHOOSE CAREFULLY THE PLACE OF YOUR TALENT-DEVELOPMENT.

What shall we do with our developed gift? To what purpose shall we make it subservient? Is it ours, to do as we please with it? Or do our fellow men have an interest or a residuary right in it? There are those who regard their gift as their personal property. They use it to advance their own interests: nay, they use it to thwart the progress of their fellows. The world would be better off without such men. They are an insult to humankind. Jacob-like, they would even in their prayers make a bargain with God. They do right because the law requires them to, and if there is any way to violate the spirit of the law by taking refuge in its letter, or if it will cost less to violate it than the profit accruing from its violation will yield, they are ready, anxious, keen-scented to violate it. They keep lawyers, as honorable as they are, to teach them how to do wrong without incurring the penalties of such wrong-doing. They regard their fellow man as the legitimate object of their prey and the public exchequer as a private dispensary to be looted at will. The proper place for such men is the penitentiary and the advent of college-trained men of Christian character into public life will place them there or lead to their abandonment of these nefarious practices.

WHOSE ARE OUR TALENTS?

Other men take the entirely opposite view of their proprietary right in their gift and the fruits of it. They do not regard themselves as proprietors at all, but as trustees. Their fellow men are, as they see it, the rightful owners of their gift and of its fruitage. They regard themselves as entitled to the income of the

exercise of their gift sufficient to maintain themselves in comfort, but beyond this their right ceases. This was Christ's view of His life on earth—it was to benefit His fellow men. It is the view of His followers to-day. Here is a man who can make money. He lives in comfort, gives employment to many, accumulates property, provides for his family, gives liberally to every cause, and uses his wealth to advance the Kingdom among men. A farmer, a doctor, a lawyer, a mechanic, a teacher, a minister, all do likewise. The Kingdom flourishes. Their souls also flourish. It is a benediction to be in their presence. The very atmosphere they breathe lends inspiration to others. The Christian graces have their completest representation in a life like this and Christian education, through its richest product, Christian character, contributes powerfully to this sort of life. Herein are Christian colleges justified and herein do they render service most effectual and enduring.

WE ARE TRUSTEES, NOT PROPRIETORS, OF OUR TALENTS.

But what should be my attitude toward the gifts of others? It should not be that of the egotist. I should not regard my gift as the greatest gift in the world and consider all other gifts as inferior to it. Nor should I be jealous of my fellow man's gift. If he is more gifted than I, if he has developed his gift more completely than I have developed mine, if he has used his gift after development to greater and better advantage than I have used

CULTIVATE APPRECIATION OF OTHERS' TALENTS—IT'S YOUR DUTY.

mine, that is no reason why he should incur my enmity, but rather does it entitle him to my praise, and if I live by the golden rule he will have it. Our attitude toward the gifts of others should be that of sympathetic co-operation and sincere appreciation. We are members one of another and our interests throughout are identical. Our gifts are ours by virtue of the generous bounty of the same Father, and as brothers and sisters in the great household of God we should live harmoniously, sympathetically, helpfully, and appreciatively with reference to each other's gifts, remembering that we are all one body in Christ, but members in particular.

A concluding thought full of comfort is the consideration that every man has at least two gifts—the one earthly, the other heavenly—the one secular, the other spiritual. God has given us a gift, a talent, whereby we may secure for ourselves the means of subsistence and perhaps of independence. We have seen how we should develop and use this gift not selfishly wholly, but altruistically, for the uplift of life and ideals round-about us. God has also given us a spiritual gift and this too should be developed and used. This gift is as much more important than our earthly gift as Heaven is more important than earth. He who neglects his earthly gift is a sluggard—but he who neglects his spiritual gift is a fool. Pity him. The greatest man of all, the most successful man of all, is the man who makes his earthly gift contribute to the development of his spiritual gift also. What doth it profit a man, asked

BUT OUR SOUL TALENT IS OUR BEST TALENT—CULTIVATE IT!

the Lord Jesus, to gain the whole world and lose his own soul? The wise man will gain the world and gain it in such way that it will contribute to his growth in soul-power, his enlargement in spiritual force.

CHAPTER ELEVEN

THE CONTRIBUTIONS OF COLLEGE LIFE

Joshua 3: 4—"Ye have not passed this way heretofore."

THE class of 1914 has attained a worthy ambition, an ambition first entertained four years ago and wrought out in anxious joy and sweet fellowship during the intervening days and months. To-day each member of this class enters upon a new responsibility amid strange surroundings, but he enters upon it as one of a marked and favored section of our people, looked to by all with large expectation of great service—an expectation resting on a sure foundation. One of each six hundred of our population enters college: one in about twenty-five hundred graduates from college. If college education means anything, the fortunate men and women who have achieved it certainly have a tremendous lead in the race of life.

THE PECULIAR POSITION OF THE COLLEGE MAN.

And we know from experience that they do have this advantage and that they hold it. The few great men, who, like Lincoln, mount to greatness without college education, by their very fewness, establish beyond doubt the universality of the principle. Their examples can inspire us to do our best, but we cannot

afford to emulate their lack of education because we cannot be sure we are as richly endowed as they, and, if we were sure of it, education would help us to achieve greater things and good judgment would suggest that we avail ourselves of it. When we consider that the outstanding great names of American history, past and present, represent the colleges of the land either as full graduates or as those who dropped out, we begin to understand the real meaning of the commencement occasion and to appreciate why the people generally take such deep concern in it. They know and so do we that the college graduates are the destined leaders of the nation and that our country's hope centers in them. The college graduates hold in their hands the key of our future national prosperity and to them our eyes anxiously turn with hope and confidence.

LARGE EXPECTATIONS RIGHTLY CENTER IN HIM.

But why? What does the college curriculum do for a man that his chances of leadership and usefulness are so enormously multiplied? Is he not the same man at the termination of the course as at the beginning? If not, what has produced the difference, for he looks much the same? This is an engaging theme, one that has been discussed on many occasions, and with much disagreement among the doctors. The best that can be done under such circumstances is to give expression to one's own faith, based on experience and observation. Judged by this norm, the college course fits a man for leadership

WHAT COLLEGE SHOULD DO FOR A MAN.

in life's work by giving his life perspective, by enlarging the horizon of his vision, by cultivating proper habits of work and thought, by revealing correct notions of God and things divine, the whole resulting in that finest of noble developments—Christian character.

We have the same need for perspective in life as in art—for life is art, art in its highest, holiest form. The Egyptian educational system did not yield this exquisite product, else Moses had not made such a failure of his first effort to help his enslaved brethren. The forty years spent in the land of Midian corrected the defect and he became in consequence the greatest law-giver of history. The college curriculum is made up of languages, sciences, mathematics, history, and philosophy, and these coloring the life by imperceptible gradations yield a perspective that gives a beautiful symmetry and sanity to every act or judgment. We may not be able to detect the manner in which the result is achieved, but its achievement we cannot doubt. In the study of languages and literature, the college man not only comes in contact with noble thoughts couched in powerful phrase, but he lives life under all the conditions that try men's souls. His experience is thus many times enlarged and he is given a scale by which to weigh the consequences of any proposed line of conduct or system of human uplift. Sciences of the natural order not only bring him face to face with the facts of the visible creation, but with the invisible Creator of the world and enable him to think God's thoughts after Him. The man who studies natural science under a

A FINE SENSE OF LIFE'S PERSPECTIVE GIVEN.

proper teacher and does not become more devout of heart and consecrated of life must be dull and unresponsive indeed. Sciences of the social order introduce him to all the experimentations of the race in its long, hard struggle for justice and righteousness and peace in political life and equip him with the most reliable weapons of successful warfare against quack political nostrums and the social panaceas so plentifully proposed by demagogues and charlatans and by which noble-hearted men with less clarified perspective are easily lured into hurtful schemes of political and social chicanery. Mathematics train him to exactness of thinking and to look for definite results from composition of definite forces. The man who knows his geometry and calculus will not be easily misled in any crisis, however trying it may be. History has shown him the passions of men in all relationships and enabled him to forecast the future in terms of the past. Philosophy has opened up to him the entrancing vistas of men's hopes, and he who has strolled through its glimmering labyrinth cannot be other than a nobler man for his experience. The college curriculum therefore is seen to be a sane attempt, largely successful in thousands of cases, to bring the experience of the world's past to bear with all its lessons of uplift and caution upon the college student's present, so as to give him a firm grasp on life in its noblest aspects and to restrain him from being swept along in the current of every silly scheme for the cure of its ills—what we may with all justice describe as a true perspective for life and its duties.

Such a perspective is good, is necessary, but without vision it is powerless to result in noble achievement.

We need men in these times who not only have a proper perspective of life, but who have equally a clarified vision of the work that needs to be done in the world around us. We have not achieved the millennium yet, and we shall never achieve it till college men get the vision of their full privilege in working for its ushering in and of their joyous duty to measure up adequately to their privilege. Surely a man cannot study the noble literature of the world without getting a vision of a work to be done. Nor can he delve into the mysteries of God's universe as they are embodied in the great natural sciences without feeling forces pulling at his heart to lend a helping hand toward the accomplishment of the world's redemption. And the methods by which it is to be wrought out—surely social science and history and mathematics and philosophy will point them out to him. That college men do get this vision is abundantly evidenced by the ameliorative work for human betterment they are always devotedly engaged in. They have led every real reform and have given life itself for the uplift of their fellows. It is true that not all college men get this vision, but enough of them get it to insure the world's progress and to justify the friends of colleges in their sacrifices for them, and charity would compel us to judge the college and its work by its best product and not altogether by its failure, and especially so when the best work is so greatly in the ascendency. Many a man has been lifted out of narrowness and bigotry and selfishness by the liberalizing power of the college curriculum and given

such a vision of duty that he became a benefactor of his race. There is no room for petty selfishness in the face of the vision of human need as the college course lays it bare and points the way to its satisfaction at the hands of men prepared to render efficient service.

The college curriculum also fits for large place in life by equipping those who honestly pursue it with correct habits of work and thought. A man may be as wise as Solomon and yet make of life a bungle, because he does not know how to work at a thing consecutively, systematically, unrelentingly. The insistence of the college that students do consecutive and systematic work from day to day makes powerfully for the development of proper habits. The college regulations, inconvenient at times, are the very finest seminaries of conduct. Men who do the world's work must learn sooner or later to respect and reverence authority and to be punctual in the discharge of every duty, whether it is pleasant or not. Students in college should purposely seek some course that is hard and unpleasant for them—it yields the very best sort of discipline of the will. The work of the work-a-day world is not all sugar-coated, and, if the college course is, it is in that respect not a complete preparation for life. Herein lies a weakness of our modern elective system, if it encourages men to elect only those courses that are agreeable because of their agreeableness. I know that many philosophers and educationists will not agree with this position, but experience teaches that he who can do the things he would rather not do is the man who will one day wake

ALONG WITH CORRECT HABITS OF WORK AND THOUGHT.

up to find himself famous. It is no accident that Paul's exhortation to "endure hardness" was given to a young man, and college men who refuse to "endure hardness" in their college days will be second vice-presidents or third assistant-secretaries in the counsels of mankind when their days of preparation are passed. Nor does the world have use in any large way for the unpunctual man. He cannot be relied on and reliance is necessary in every department of human endeavor. Nor will it make any difference that the lack of punctuality is due to poor health. The world will sympathize with the sick man, but it cannot promote him: its work must be done. Let college men everywhere consider that the habits of faithful work, of punctual discharge of every duty, of whole-hearted attention to disagreeable tasks, of joyous submission to the powers that be, will follow them into life and will prove assets of inestimable value in its working capital. And let every college man who treats these considerations lightly, thinking he will correct them when he has graduated, grimly acknowledge that he cannot lay these habits aside, but that they will be the warp and woof of his character and the fetters of his bondage to mediocrity. The man who graduates without the cultivation of correct habits of work and thought, without the acquisition of the best methods of grasping the problems of life, does so because he sets himself against them and not because of any incapacity on the part of the college to give him these needful elements of life equipment.

But men may have a noble perspective of life, an entrancing vision of its needs, correct methods of work and thought, and yet be disqualified to lead the world to righteousness, or even to assist in redeeming man-

kind, because their hearts are wrong. It is the duty of the college curriculum to give a man correct notions of God and an abiding interest in the spiritual life. It is impossible to go through college and not get some sort of notion of God, but that notion should be correct and not distorted. The college that fails in this respect has failed beyond redemption,—not that it is to be sectarian, not that, but that it is unworthy of confidence and undeserving of support if it does not do its best to make plain the place in human life and society of the Kingdom of God and the individual's duty to love and serve Him. It is said that there are colleges in this Christian land from which a man can graduate with no more conception of the true God than if he had been educated in a pagan country.* This is a deplorable condition and one that strikes at the heart of education. It must be remedied and it will be, because the American people will see to it that such abuse of education is not tolerated. We live in times when free-thought, infidelity, and skepticism are tolerated in the public school system, but when Christianity cannot be. It is a perilous condition, but the day of redemption is at hand. The cry is rising up from every quarter and the popular voice shall be heard and heeded. Church and state are not to unite again, but

BUT GOD MUST BE ENTHRONED IN THE HEART.

* Dr. W. O. Thompson, President of Ohio State University, says: "The atmosphere in which a boy is educated counts for much. I am in no way untrue to state institutions when I say that in our day a boy might become a bachelor or a master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country."

our educational system shall not be deprived of its heart's blood by eliminating therefrom the great central fact of human history and progress—the God that makes it possible. We have learned that "knowledge puffeth up." Strange that we had not already known it. We are learning that there is no good education, except education in goodness, and that there can be no right training except it be training in righteousness, and that apart from God neither goodness nor righteousness is possible. The folly of allowing children to read in their school-books the moral maxims of Marcus Aurelius and Epictetus and Confucius and Mohammed, and of excluding therefrom Paul's pæan to love and the Sermon on the Mount! The folly of it! May God graciously pardon us and may He help us to understand that knowledge is power, but that it is power for harm rather than for good, unless His spirit shall control it to good and righteous ends!

So far we have considered what the college should do for its students. Our investigation has made clear the tremendous import of college education and indicated how those who happily possess themselves of it are qualified for posts of leadership in the world. But our inquiry shall not be complete until we have inverted it and asked what college men can do for the curriculum and for the college that is to make the curriculum effective in their own and other lives. For be it remembered that a college course is not simply a matter of books and courses of study: it is this, but it is all the more a product of life, of the interaction of life on life, of

STUDENTS ALSO MAKE CONTRIBUTION TO THEIR COLLEGE.

spirit on spirit. There is no college but has its spirit and that spirit is as powerful a force molding character, determining ideals, equipping for life as the mastery of the curriculum. It is a composite product and every person in the college community contributes toward its making. There is no student but has his part in it, be it of uplift, or down-pull. There is no method of preventing his contribution to it save that of eliminating him—a painful necessity in some cases, but the door of opportunity to those left behind—the opportunity of living in an unvitiated atmosphere and of adding to its exhilarating qualities day by day. The graduates of a college are remembered most gratefully, not because of their scholarship attainments, their forensic conquests, their athletic victories, their liberal gifts to Alma Mater—all these are good, all of them are necessary, but the chiefest thing for which each individual graduate is most gratefully remembered is the contribution of his four years to the spirit of his college, that indefinable atmosphere that like the halo of a beautiful sunset emanates from his life and becomes a part forever of the institution that travailed at his intellectual birth. What a privilege! It is not of earth, but of heaven, not of mortality, but of immortality, to have part in the generation of a force like that, a force that shall influence those that come after us for right living and for God.

This high privilege, this noble opportunity to help fashion the leaders of men, comes to every college man, to every college woman—but once. We have only one college course to run, and when it is run and our diploma is joyfully, proudly placed in our hands, it shall be said of us not only that we have not passed this

way before, but also that we shall not pass this way again. Our commencement day is a real commencement. From it we go out to take our places in the arena of the life for which our college days in a peculiar sense have been a prophetic preparation. The future shall test our manhood, our womanhood, our resistance power, our initiative, our hopes. We shall need all that an ideal college course can justly yield us in the fierce onslaught of life. Others will take our places in chapel, on the campus, in the dormitories, in the lecture halls, but we will not be forgotten in the sacred halls of Alma Mater. We cannot be there forgotten because our best life's product will be in the spirit we left behind us to fashion and mold and uplift other lives, when we passed out to sterner realities, but with sweet and precious memories.

THE SPIRIT OF EDUCATION IS IN THEIR HANDS.

CHAPTER TWELVE

ACHIEVING MANHOOD'S GOAL

Joshua 1: 8—"Then thou shalt have good success."

SO much is said about success in our day that it has become fashionable in some places to berate it. It is pointed out for instance that success, as commonly understood, is materialistic, many persons spelling it $ucce$$ as if the only aim of life were to amass great wealth. Far be it from me to depreciate wealth, even great wealth; we must have men of vast fortune and colleges certainly cannot exist without them, but let us not consider that dollars make a man or constitute the value of his life. The success which teaches that they do is unworthy of serious consideration and ought not even to be here suggested and would not be but for the fact that in some quarters such a veritable gospel of mammon is proclaimed as the whole duty of man.*

NOT SUCCESS, BUT GOOD SUCCESS.

* For example, Russell H. Conwell's (in)famous lecture "Acres of Diamonds," respecting which a great religious editor writes:

"Dr. Conwell's argument was this—that a man's worth is ever and always measured by the dollars he has made and saved. May the angels defend us! Was Lord Christ measured by the dollars He saved? Was Paul? Was Martin Luther? Was Jonathan Edwards? Was John Wesley? These men lived humbly, wrought faithfully, blessed humanity, and benefited all mankind. Yet mankind estimated them to be worth less than ten thousand dollars, and by Dr. Conwell's own statement, the world paid them their full worth, and since they were not worth more in money they should have been run out of their

Others oppose success as selfish and therefore hostile to the Christian ideal of noble manhood. Certain apostles of modern success certainly write and act as if success and self-aggrandizement were synonyms, from which type of man may a kind Providence deliver us! Still others regret the wild clamor for success that is the chief characteristic of our time as being immoral or at least unmoral. A man, they allege, may purpose in his heart to murder his neighbor and carrying out his purpose becomes a success. They object, and rightly, to the glorification of a cause like that. In this connection it should be pointed out also that the word success occurs only once in the King James Version of the Bible and then it is qualified by the adjective good —*good* success, *good success,* that is what Joshua promised the Israelites if they should obey the Lord. Their entire history and the world's history unto this good hour is a perpetual illustration that Joshua was right.

I would not then encourage any college man or woman on the eve of graduation to strive for success, but for good success. We owe it to our day and generation to succeed? No, not to succeed, but to succeed well, to achieve good success, which without hesitation we may define as manhood's life-goal. One other matter seems to demand consideration here—the matter of ambition. We frequently hear it said of a man that he is ambitious. No man should feel complimented to have

AND AMBITION FOR THE BEST GIFTS.

town. Ah, me! If this is not the gospel of mammon, we have never heard it. And yet he said he had delivered this same lecture ten thousand times, and the people listened—and said it was great. If that was great, it was the greatness of eloquence in preaching the gospel of mammon."—*Dr. J. O. Atkinson, in The Christian Sun.*

that adjective attached to his name or used as describing him. Neither this word nor the noun from which it is derived can be found in the Authorized Version of the Bible. It is a selfish motive and the Bible is set against selfishness. Ambition is ruthless, unless it is Christian in its aim. That suggests that there is a kind of ambition which is Christian. It is enjoined upon us in 1 Corinthians 12:31, where we are encouraged to "covet earnestly the best gifts." Here the verb translated "covet earnestly" means "be ambitious for." That is the kind of ambition we need. But the sacred writer was shy even of it. He felt that it, too, might be selfish, uncharitable, unchristian, and so he adds later in the same verse, "and yet show I unto you a more excellent way," following which comes that exquisite passage, the pæan to love, in which Paul shows that the possession of even the noblest Christian graces or gifts in supreme degree is of no profit to a man unless he is imbued with the essence of all true spirituality, love for his fellows and for God.

And permit me to state at this point that the attainment of good success, the realization of the ambition for the best gifts tempered with love, does not rest on extraneous conditions. The social position of one's parents is no assurance that one will achieve it. Inherited wealth or influential friends will not materially assist in that direction. The secret of that achievement lies within each individual. The fact that you have a college degree will not guarantee to you real usefulness or greatness. Many with diplomas have fallen far short of this mark.

THE ATTAINMENT OF THESE NOT DEPENDENT ON EXTRANEOUS CONDITIONS.

Many without diplomas have reached it. We should never lose sight of the fact, however, that college training does wonderfully assist in that direction. The statistics are eloquent and convincing touching this matter. The most reliable figures for the determination of the value of college education, perhaps, are those given in "Appleton's Cyclopedia of American Biography." Its six volumes give the life records of the most eminent Americans to date, 15,142 in all. Of these, 5,326 were college graduates. It is estimated that up to the publication of this encyclopedia not more than 200,000 persons had been graduated from American colleges. This means that one in forty of them achieved permanent greatness. During this same time not less than 100,000,000 persons * have lived and died in America. Of these, ten thousand achieved lasting renown, or one in ten thousand. What does this suggest? This—that college education multiplies a man's chance of achieving real greatness just two hundred and fifty fold. I congratulate any man who has been given this splendid boon or who has purchased it for himself, and then I would have him remember that thirty-nine out of every forty so blessed will fail to achieve the best success. His college education, I would remind him, is his opportunity and his challenge, but it does not guarantee him a through ticket with Pullman and dining-car accommodations to the grand central depot of manhood's goal for life—good success. He must reach that station through his own efforts.

Each man is the architect of his own fortune. His own efforts must yield him life's good success and bring him to manhood's goal of achievement. He is his own

* "The American College." Thwing. Platt and Peck, New York.

fate. Let no man fault his circumstances or his friends for his failure in life. If he is a sane man and will direct his energies toward the acquisition of the elements of true success, he can assuredly mount the ladder of greatness, rung by rung, and no man can, no man will, desire, to hinder or impede his upward progress. But what does it mean to be sane? Does it mean to have a sound mind? That is a part only of complete sanity, a vital part, but only a part at best. Sanity in its relation to life-achievement means a man's harmonious development throughout all his faculties. His head must be sound and his mental faculties keen and alert. His appetites must be made serviceable to his life-purpose and not his life their slave. His heart must be right and in its right place. If his head gets where his heart ought to be, he will be cold and hard and too stern to render best service to his fellows. If his heart gets into his head, he will be a crank, a fanatic, an emotional animal, capable of great feeling, but not a real man. If his appetites climb into his head or his heart, he will immediately become a beast. Brains, appetites, emotions—all of them are needful in the well-proportioned man, but all of them must be sane, kept in their proper place and relationship to each other. It is true that geniuses, supermen, sprint through the arena of life, defying every canon of normal manhood and leaving behind them a trail of greatness. But it is also true that geniuses are totally unaware of their genius, that they are very uncomfortable men to live with, that their life is usually a constant martyrdom, their

THEIR ACQUISITION REQUIRES SANITY THROUGHOUT.

funerals being sparsely attended and their claim to greatness acknowledged only by a later generation than their own. Some one has said that genius is a species of insanity, whose only asylum is the grave. Be that as it may, the man who really serves his time is the man of complete sanity, of splendid symmetry of life.

Another characteristic of these servants of mankind is their healthfulness. Their bodies are vigorous and sound. No college has the right to graduate an unsound man physically. That is why colleges insist so strongly upon physical culture, daily exercise, athletics, and the gymnasium as the complement of the class room, the library, and the laboratory. When we know enough about the laws of physical development, we will be able to produce men of sound body without exception in our colleges. How different this conception is from that of the ancient world! One of the authorities * on medicine in antiquity urged that there would have been no need for his science, if education had never afflicted men. How comforting to the unstudious mind! But how untrue! Also in recent years parents have sent their delicate children to college so as to enable them to make an easy living! What folly! But there is a germ of justification for such decision in that college life tends to build up the physical health. There is certainly no vestige of ground for thinking that education enables

WITH COMPLETENESS, HEALTHFULNESS, AND WHOLENESS.

* Primoque medendi scientia sapientiæ pars habebatur, ut et morborum curatio et rerum naturæ contemplatio sub eisdem auctoribus nata sit, *scilicet iis hanc maxime requirentibus, qui corporum suorum robora quieta cogitatione, nocturnaque vigilia minuerant.—Festus, De Medic., I Prooem.*

a man to secure an easy place in life. He who lives by his wits must pay a higher price for his existence than he who lives by the trades or by artisanship. But the healthfulness for which we are now pleading is more than a sound, vigorous body. It is more than is included in Juvenal's fine phrase *"mens sana in corpore sano."* It is rather a quality, a texture of life, a wholeness difficult to analyze, but capable of ready detection and that never fails to receive sincere appreciation. The man who has it is intensely human, yet grandly humane; reserved, yet affable; progressive, yet conservative; simple, yet learned; devout, companionable, energetic, high in his hopes, noble in his aspirations, whole, clear-ringing in his response to every duty and privilege of life, vigorous, manly, healthful, and if there be any other virtue, it is briefly comprehended in him. Such healthfulness, such wholeness, such manhood, can but lead to the achievement of life's highest ends, if coupled with the elements of true success.

What are these elements? They are varied and oftentimes temperamental. The good success is not to be achieved by following rules of conduct, but by nobly living our life. Yet there are certain elements that may be said to be constant in its attainment, being compounded in various degrees with other variables, but yet present in some measure in every truly successful career—earmarks these of the life worth while, so to speak. Of these we may briefly treat.

COUPLED WITH THE ELEMENTS OF TRUE SUCCESS.

And first among these constant elements I would place fidelity to one's calling. I care not what a

man's vocation is. I care greatly that he shall be faithful to it. The rolling stone gathers no moss. The unstable man is a weakling. The greatest care and prayerfulness should be employed in choosing the life's work, but when the choice has been made, a man should be as faithful to it as to the wife of his heart and home. There must be neither variableness nor shadow of turning in his devotion to his duty. I know there are men who make mistakes in their choice. It is their duty to change, but, if God be consulted in the choice, no mistake need occur. No man can afford to enter upon a life-work unless he is sure of the divine approval. When he has that, no hardship, no difficulty, can deter him from the pathway of his choice. Keep your eye on the faithful man. Verily shall he stand before princes, for he himself shall be a prince. The men who have excelled in the annals of achievement have been of this type. The men who are to-day startling the world by the brilliancy of their accomplishments are of this same character. Now it is a Taylor or a Brandeis teaching us out of years of obscure study the value of scientific management. Now it is a Ben Lindsey emerging from Denver's Juvenile Court into world-prominence because a lifetime has been devoted to a vital problem. Now it is a Burbank creating new varieties of fruits and carpeting the desert with vegetation and greenness through long lapses of patient investigation and devotion to a single ideal. Now it is a Carnegie excelling in steel, or a Rockefeller masterful in oil, or a Marconi conquering the air, or a Higginson talking across a continent—all

AMONG WHICH WE NAME FIRST— FIDELITY TO THE LIFE-WORK.

of them faithful to their life-work and blessing the world because of their devotion and fidelity. Without faith in your work and faithfulness to it you can do nothing but exist; you cannot achieve.

Great men always do more than their strict obligation requires. They have never considered whether the thing requiring to be done came under their contract. They have merely asked, Can I do it? And then they did it. They fill their place full. They fill it till it runs over all-around, and then when a promotion is to be handed out and it is tendered them, they are surprised to have been thought of as worthy of such consideration. They are too busy with their work to think of the reward or remuneration that is to come to them. They literally wake up to find themselves promoted without any conscious effort in that direction. Let us learn from them the eternal truth of the matter—that the success worth having comes as a by-product, that a man should not work with his thought fixed on the goal of his ambition any more than with his eyes fastened on the clock or with his ears erect for the whistle. We are to be not time-servers, nor success-cravers, nor promotion-seekers, but joy-workers, serving with cheerfulness and doing with gladness whatever our hands find to do. Such service will be its own reward, but its re-reward will be promotion, good success, all the more valuable and joyous because it comes as a benediction to the conscientious, devoted worker. It is with achieving real success as with gaining an entrance to heaven: the reward should be swallowed up in the joy of service. He is a

JOINED WITH SUCH DEVOTION TO DUTY AS TO FORGET LIFE'S REWARDS.

poor sort of Christian who regards religion as a fire-escape from hell and he is a poor sort of man whose service is rendered with Saturday's pay-envelope or check as the chief incentive of his effort. The way to get the good success that enriches the life of all is to forget it in joyous performance of every duty that presents itself.

Another element entering into the career of the world's truly great men is their catholicity of interest and taste. This may seem to be at first glance inconsistent with their fidelity to their chosen work, but a closer consideration will reveal that the one is as necessary as the other to major men. Let a man be faithful to his duty. Let him leave no stone unturned to make himself master in his chosen realm. But let him remember that a sitting hen never grows fat. Let him not be so narrow in his outlook on life that he becomes incapable of achieving the maximum of greatness to which his gifts may entitle him. Let him remember that great men are broad men and that ruts in any line always impede travel. Let him select an avocation or avocations, as he may prefer. Let him have at least one strong line on the side to which he may devote the leisure that he must take from his regular work. It frequently happens that the life's real achievement is wrought out in this margin of time—the time which most men fritter away in idleness or frivolity, attending theaters and clubs and games. It was so in John Stuart Mill's case, who in his leisure hours after his day's work was done, as the drafter of telegrams for the Government Foreign

AND YET WITH TIME FOR OTHER INTERESTS.

Office, devoted himself to logic, ethics, and political economy. It was so in Charles Lamb's case, who devoted his margin of time, when the day's work as an under-secretary in the Civil Service of the English Government was completed with the fidelity and exactness for which he was famous, first to an afflicted sister and then, when her ravings were quieted, to the production of the Essays of Elia and his other matchless tales. It was so in Edmund Clarence Stedman's case, who when his laborious duties as banker were over, gave himself to literary criticism, producing the Victorian Poets—the monument more enduring than bronze by which posterity will gratefully remember him. It will perhaps prove to be so in Gladstone's case, whose chiefest contribution to his day, it seems to me, was not his statesmanship nor his classical scholarship, but his blessed book, wrought out in the hard-earned hours of his leisure, a book destined to steady the Ship of Zion in her onward voyage and to comfort many an anxious passenger on board, that book of splendid title, The Impregnable Rock of Holy Scripture—the despair of carping critics and blatant infidels the world around. But whether your avocation be to you the avenue of your life's supreme achievement or not, you should by all means have an avocation. It will relieve the hard, dull tedium of your daily work. It will sweeten life. It will return you to your duties fresh and renewed in spirit and energy for greater faithfulness. It will make you sympathetic and companionable—two elements without which life is poor indeed. Blessed is the man that has a hobby in life. Blessed is the man that has some strong interest pursued aside from the dull, deadening routine of his vocational duties. Happy is he,

for so shall he be able to render most efficient service when he returns from its pursuit to the regular round of daily tasks and obligations. Happiest is he who has found this vocation, this hobby, in spiritual ministration to his fellows. The joy, the satisfaction, the unearned increment, the ever increasing returns of this delightful service! The avocation is undoubtedly a positive factor in yielding the largest results in vocational pursuits. We cannot work always at one thing, but change of work enables us to achieve more in our one thing than if we had labored at it unrelentingly. Lives of great men all teach this splendid truth.

Good-fellowship, too, is one of the characteristic assets of the men who excel in life. Good-fellowship—rubies and precious stones and diamonds are not to be compared to her. Good-fellowship is more than agreeableness, more than ability as a good mixer, more than cleverness. These are its veneer. These are skin deep. But good-fellowship cannot be put on and so it cannot rub off. It is a soul quality; it enters into man's texture throughout; it is the unmistakable evidence of true gentility and humanity. A gentleman is so not because of polished manners. He has polished manners because he is a gentleman. A man is possessed of good-fellowship not because he is agreeable and companionable and affable and sympathetic. He exhibits all these splendid qualities, the enrichment of life, because he is possessed of good-fellowship. Good-fellowship always considers the other man's view-point and respects him as a fellow being and his opinion as sincere. When he is called

AND AN ABUNDANT SEASONING OF GOOD-FELLOWSHIP.

upon to expose littleness, he does it in a big way. His exposure is so considerate that his opponents honor him. He states the truth without venom, without sarcasm, with such respect for others' prejudices, with such moderation and tenderness, that his very manner, the outcropping of his good-fellowship, lends weight and power to his argument. The manner in which a thing is said or done or gone at makes all the difference in the world. The secret of the leadership of men is here exposed. It is sometimes called tact, sometimes resourcefulness, sometimes diplomacy. These are all reflections only of the soul's texture within, exhalations of the breath of the spirit's deep-seated inward good-fellowship. Lack of this sterling quality may bring the greatest talents to ineffectualness. It was so of Gladstone's great compeer, Robert Lowe, the Viscount of Sherbrooke, who died in 1892 unhonored, unwept, unsung. Yet he was once universally conceded to be the great premier's equal in oratorical power, his superior in intellectual grasp and acumen. His venom, his bitterness, his sarcasm, his inability to appreciate his opponent's sincerity, his bluntness in debate, in a word, his lack of good-fellowship relegated him to obscurity and a great light went out into the night of oblivion. He is seen as in a mirror in an incident as oral examiner at Oxford. To the question: "How are things going?" he is reputed to have replied: "Oh, fine; five men have failed already and the sixth is quite shaky." Splendid ability thus rendered nugatory because of unfriendliness in the man's make-up! Cultivate friendliness, therefore; seek for good-fellowship. If it is a native endowment, give thanks and go forward. If it is not, pray and labor till the new birth

into good-fellowship comes, as come it will, because without it your life will be an iceberg in its stateliness, chilling all around you, rather than the leaping, laughing, rollicksome fountain, giving life and joy and gladness to every one who shall be so fortunate as to come under your influence.

Finally, these men had deep and vital interest in the spiritual life. Nothing so makes little men big ones, nothing so transforms pigmies into giants, as relating them to the Kingdom of God. Peter would have ever remained a vulgar, swearing fisherman and Matthew a cringing tax-collector and Paul a bigoted Pharisee but for the quickening touch of Jesus Christ. When He had come into their lives, Peter was able to preach his pentecostal sermon and Matthew to write his matchless biography and Paul to plant the Church of God firmly in the great centers of the world's population and to defend the gospel against the intellectual and religious leaders of his day. Wonderful transformations! And yet these transformations are being wrought every day in every land. Now as always God exalts those who humbly seek Him and blesses them with every good thing, bringing them to honor and greatness among their fellows. Great is our God and greatly to be praised: His ways are past finding out. But there can be no doubt that He makes those great who trust Him most and do His will most faithfully. God cannot permit those who oppose Him to achieve lasting greatness. They are remembered only to be execrated. Of the 15,142 great Americans spoken of above, those who were not devout

THE WHOLE CROWNED WITH SPIRITUAL POWER.

Christians can be counted almost on the fingers of the hand. Even those few are destined to decrease as men have time to arrive at a clear estimate and correct valuation of their lives. Consider the men of paramount influence in American life and thought to-day. How many of them are open opponents of the Church? Only one, and even he is relenting, having recently declared that world-peace, the dream of his life, can be accomplished only through the power of the Christian Church. Splendid thought! God cannot be God and permit infidels and skeptics and atheists and agnostics to come to permanent greatness. The things of the Kingdom are the vital things in life. Those who advance them are mankind's benefactors. Those who retard them are their enemies. But aside from any consideration as to greatness and its dependence upon man's spiritual relationships, the Christian life is a thing of such beauty, such charm, such sweetness that no man can afford to be without it. He cannot be a complete man and leave his spiritual nature undeveloped and uncultivated, and therefore he cannot be a complete man without being a Christian. "And what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his own soul?" "Seek ye first the Kingdom of God and His righteousness," for "then thou shalt have good success."

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